

(2) *to wait*, as in Syriac and Chaldee, prob. from the idea of going round; comp. חול No. 7, and חל Job 36:2.

HIFIL—(1) i. q. PIEL No. 1, in a hostile sense, Hab. 1:4; but in a good sense, Psa. 142:8, followed by פ.

(2) *to put on as a crown, to crown oneself with anything* (see פתר). Prov. 14:18, פתרום "the prudent are crowned with knowledge."

Hence פתרה, and—

פָּתַר m. *the diadem of a Persian king*, Est. 6:8; of a queen, Est. 1:11; 2:17; Gr. *κίραρις*, *κιδάρις*, Curt. iii. 3.

פָּתָר plur. פְּתָרוֹת f. *a capital*, the head of a column, 1 Ki. 7:16, seq.; 2 Ch. 4:12.

פָּתַשׁ TO POUND, TO BRAY (in a mortar), [So Chald.]; cogn. פָּתַח; Germ. *quetſchen*. Prov. 27:22. Syr. to strike, to fight.

Derivative, מִפְתָּשׁ a mortar.

פָּתַת fut. יִפְתֹּת—(1) TO BEAT, TO HAMMER, TO FORGE, Joel 4:10. (With this agree *quatio, percutio*; kindred root פָּרַר to hammer.)

(2) *to beat in pieces, to break*, e. g. a vessel, Isa. 30:14. Part. pass. פְּתוּת *crushed*, i. e. castrated by bruising the testicles, Lev. 22:24.

(3) *to break down*, i. e. to rout an enemy, Psal. 89:24.

PIEL pass. פָּתַח i. q. Kal No. 1; Isa. 2:4, No. 2; 2 Ki. 18:4; 2 Chr. 34:7, No. 3, *to break down* the earth, i. e. to lay it waste, Zec. 11:6.

PUAL pass. *to beat or dash selves upon*. 2 Ch. 15:6, "they dash nation against nation, city against city;" speaking of a war in which all is mutual discord.

HIFIL fut. יִפְתֹּת *to rout* (an enemy), i. q. Kal No. 3, Num. 14:45; Deut. 1:44.

HOPHAL, fut. יִפְתֹּת *to be beaten to pieces*, used of the images of idols, Mic. 1:7; Metaph. of persons, Job 4:20; Jer. 46:5.

Hence פְּתוּת, פְּתוּתָה.

ל

Lamed, the twelfth letter of the Hebrew alphabet, as a numeral signifying *thirty*. Its name (לָמֶד) has the same meaning as מְלָמֵד an ox goad, the form of which this letter has on the Phœnician monuments; thus, ל, 𐤋.

It is interchanged—(1) with the other liquid consonants or semi-vowels as—(a) with ך, e. g. לָחַץ and לָחַץ to burn, נָחַץ Chald. לָחַץ, לָחַץ a sheath, נָשַׁח and לָשַׁח a chamber, a cell; נָתַן, Syr. ܢܬܢ to give; in all these examples *n* appears to be the primitive sound; and on the other hand, *ψαλτήριον*, Chald.

ܦܣܬܪܝܢ, ܦܣܬܪܝܢ, Arab. ٧٣ etc. where *n* has sprung

from *l*. Compare ἡλθον, βέντιστος, for ἡλθον, βέλτιστος; also the great number of examples from the Arabic, collected by Ev. Scheid, in Diss. Lugd., p. 953.—(b) with ך, commonly in such a manner that ך, as the harder letter, is softened into ל; this is more especially found in later books and dialects, e. g.

שַׁלְשָׁלָה a chain, Chald. and Arab. سلسله, and even سلسله palaces, by a softer pronunciation, אֱלִמְנוֹן Isaiah 13:22; אֱלִי and אֱלִי Chald.

lo! אֶבֶר Arab. ٧٣ midst (compare *lilium*); but on the other hand, elsewhere the exchange is made by ך being hardened into *r*, e. g. אֱלִמְנוֹן, אֱלִמְנוֹן.

אֱלִמְנוֹן a widow, pr. n. מְלָכָה, Arab. مَرْحُومَة; Sam. ܐܠܡܢܘܢ godhead; see also the play of words, in לָכֵשׁ and לָכֵשׁ Mic. 1:13.—(c) more rarely with

ם, as מְלָכָה, Arab. جمجمة the skull.

(2) sometimes with ך, as מְלָכָה Chald. מְלָכָה and מְלָכָה to go away, depart (which see); compare, besides the examples there cited, Ὀδυσσεύς, *Ulysses*, odor, and oleo, δαίηρ, Lat. *levir*, etc.

Quadriliterals are sometimes formed from trilaterals—(a) by inserting ל after the first radical, as מְלָכָה to glow.—(b) by adding ל at the end, a form which may perhaps, in Phœnicio-Shemitic, as well as in Greek, Latin, and German (see Matthiae, Greek Gram. § 102; Ramshorn, Lat. Gram. p. 236, 257), have been used in a diminutive sense; see מְלָכָה (bupreln), מְלָכָה (Gártchen), מְלָכָה (Anóchet), מְלָכָה (Anóchet, cup of a flower).

ל before monosyllables and barytone dissyllables, as מְלָכָה, מְלָכָה (comp. Lgb. 628), with suff. לִי; לָכֵה, לָכֵה in pause; לָכֵה, לָכֵה; לָכֵה, לָכֵה poet. לָכֵה, לָכֵה (Arab. ٧٣, Æth. 𐌕, Syr. ܕ), a prefixed preposition, abbreviated from מְלָכָה, to which it is, to a considerable extent, synonymous; but with this difference, that מְלָכָה is more frequently used in a proper

"the day (of a judgment to be held) by Jehovah;" Ps. 81:5, מִשְׁפָּט לְאַהֲרֵי "a law (promulgated) by the God of Jacob;" Jon. 3:3, "Nineveh was עִיר וְנִדְלָה a great city, (so made) by God," which God had, by his favour, made great and illustrious (compare page L, A); 1 Ki. 10:1, שִׁמְעֵי שְׁלֹמֹה לְשָׁם "the fame of Solomon, (prepared or given him) by Jehovah;" Ps. 3:9, לַיהוָה הִישָׁעָה "by Jehovah (is) victory;" Jud. 7:18, לַיהוָה וּלְגִדְעֹן "by Jehovah and Gideon (we shall conquer)." Also used of the instrument, הִקָּה לְפִי חֶרֶב to smite with the edge of the sword (see פָּה); רָאָה לְעֵינַי to see with the eyes, Eze. 12:12; Ps. 12:5, לְלִשְׁנֵינוּ נִגְבִּיר "with our tongue we shall prevail."

In many of the examples which have been just cited (see lett. *b, d, cc*), in Latin, a *genitive* would be used; and hence, also, in examples of other kinds, ל stands as the *sign of the genitive* (compare as to the dative in Greek when put by what is called σχημα Κολοφώνιον for the genitive, e.g. ἡ κεφαλὴ τῷ ἀνθρώπῳ, Bernhardii Synt. Gr. p. 88; also the Gascon idiom, *le fils à Mr. A. s'est marié avec la fille à Mr. B.*, for *de*). Specially—(a) where many genitives depend on one nominative, as דְּבַרֵּי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל the chronicles of the kings of Israel, 1 Ki. 15:31; מִשְׁנֵי עֶשְׂרִי שָׁנִים לְשִׁבְתָּ אֲבִירָם Gen. 15:3, compare Ruth 2:3; or where the nominative has an epithet adjoined, as אֲחִיר לְאַחֲמִירָם 1 Sa. 22:20 (in both these kinds of examples the construct state would be unsuitable, see Lehrs. p. 673).—(b) after numerals, Gen. 7:11, "in the six hundredth year נֹחַ לְחַיֵּי of the life of Noah;" and so רִאשֹׁן לְכָל the first of all, 2 Sa. 19:21, אֶחָד לָהֶם one of them; Eze. 1:6.—(c) as a genitive marking material, Lev. 13:48; Ezr. 1:11, and—(d) where adverbs with the addition of ל are put before substantives, and have the force of prepositions, as כָּבִיב (adv.), לְכָבִיב (prep.); מִתַּחַת (adv.); לְמִתַּחַת = מִתַּחַת (prep.); מִעַל לְ, מִחוּץ לְ, מִפְּנֵי לְ, etc. Lehrs. p. 631, No. 3.

Hebrew writers also sometimes, especially later ones, who somewhat inclined to Chaldaism, incorrectly used ל, the mark of the dative, instead of the *accusative*, after active verbs (as is done in Chaldean, Syriac, and Æthiopic), e.g. לְמָוֶה Jer. 40:2; לְאֶחָד Lament. 4:5; לְהָרִי Job 5:2, compare 1 Ch. 16:37; 25:1; Ps. 135:11. Once ל is even prefixed to a whole sentence, which stands as an accusative, Isa. 8:1, "and write thereon with a common stylus לְמִוֶּה 'haste to the prey,'" etc. Compare verse 3.

As to what I formerly added (Lehrs. p. 681), that ל is found by a singular solecism prefixed even to a

nominative, it now appears to me differently; although as to the particular examples I differ from Winer (Sim. Lex. p. 509, 510). Two of them, 2 Ch. 7:21; Ecc. 9:4, we have already seen under No. 1; 1 Ch. 7:1, and 24:20, 22, should apparently be rendered, "to the sons of Issachar, to the Levites," etc. sc. belonged, are to be reckoned those that follow, den Edhnen Issachar (gehörten). In that very difficult passage, 1 Ch. 3:2, הַשְּׁלִישִׁי לְאַבְשָׁלֹם "the third was Absalom," by comparison with 2 Samuel 3:3, הַשְּׁלִישִׁי אֲבִירָם the ל may be suspected as a false reading, since it is wanting in the enumeration of the other five sons (2 Sa. 3:1—4), and in twenty codices of Kennicott's collation. However, it may perhaps be defended by regarding אֲבִירָם לְ to be the accusative of the predicate depending on the verb substantive omitted; almost like Lam. 4:3 (see No. 2); and indeed Absalom, as the son of a mother of royal birth, and more famous than his brethren, may have been distinguished from the rest by the writer of the genealogy; as though he had said, *der dritte, der war Absalom*, etc., the third, who was Absalom.

From the primary signification of direction and turning towards, there are also the following derived and applied meanings.

(5) *as to, with regard to*, Germ. in Beziehung, Hinsicht auf, in Ansehung, an, expressed in Greek by the preposition εἰς, and by a dative (Matthiæ, Gr. § 404), in Latin by an ablative. 1 Kings 10:23, "Solomon was greater than all the kings of the earth לְעֵצָר as to riches and wisdom." Job 32:4, "for they were greater לְיָמִים as to days," in age. Psalm 12:7, "silver צֹרֶף purified in the workshop, as to earth," i.e. from earthy matter, scoria. Gen. 19:21; 42:9; Lev. 14:54; Josh. 22:10; Job 9:19. Thus used absolutely at the beginning of a sentence, Isa. 32:1, יֵשׁוּב לְמִשְׁפָּט "and as to princes let them rule justly." Ps. 16:3, לְקִרְשֵׁים בָּם "as to the saints.....in them only I delight."

(6) *on account of, propter*, used of cause and reason (compare Arab. لام العلة Lam causal). So לָמָּה quare? wherefore? why? Gr. εἰς τί; πρὸς τί; Germ. wozu? and לָכֵן, לָהּ, therefore, Gen. 4:23, "I have slain a man לְפָצְעִי because of a wound inflicted on me, וְלְהַצַּרְתִּי and a young man because of a stripe." Isa. 14:9; 15:5; 30:1; 36:9; 60:9 (comp. 55:5, where it is said more explicitly לְמִעַן). Hosea 10:10.

(7) *concerning, about, of*, used of a person or thing made the object of discourse, after verbs of

saying. Gen. 20:13, אָמַר לִי אָחִי הוּא "say of me, he is my brother." Ps. 3:2; 22:31; of commanding, Ps. 91:11; of laughing, mocking, Gen. 21:6; Ps. 25:2; of lamenting, Isa. 15:5; 16:7; compare Arab. *ل* Koran iii. 162; iv. 54.

(8) *on behalf of* any one, *for* any one (comp. No. 3, a). Psalm 124:1, לֹאֵלֵי יְהוָה שָׁהִיָּה לָנוּ "unless Jehovah had been on our behalf," had stood on our side. Ps. 56:10; 118:6. Isa. 6:8, מִי יֵלֶךְ לָנוּ "who shall go for us?" Job 13:7, הֲלֹאֵל תִּדְבָּרֵי עוֹלָה "will ye speak iniquity on behalf of God?" Gen. 9:5, "only your blood will I require (vindicate, avenge) לְנַפְשֹׁתֵיכֶם on behalf of your lives," i. e. for the security of your life. So לָקָחָם לִי to fight for any one; לָקָחָם לִי to pray, to make intercession for any one.—Hence it is—

(9) as applied to a rule or standard, *according to*. Gen. 1:11, לְמִינֵהוּ "according to its kind." Gen. 10:5, אִישׁ לְלִשְׁנֵהוּ "every one according to his language." Nu. 4:29, "according to their tribes and families." Deu. 32:8; 1 Sa. 10:19. לְצַדִּיק according to justice, i. e. justly. Isa. 32:1. Also *as though*, *as if*. Job 39:16, הֲקָשִׁים בְּנִיָּה לָאָה "she is cruel towards her young, as if (they were) not hers." Vulg. *quasi non sint sui*. Job 18:14, לְמַלְכֵּהוּ מַצְעִידֵהוּ "terrors make him flee, as if (those) of a king," or military leader, (comp. Job 15:22; 27:20); Hos. 9:13, "Ephraim...was planted in a pleasant meadow לְצֶרֶךְ like Tyre" (pr. as if he were Tyre); יָצָא לְחֶפְזִי he went out (from bondage) free; which is also expressed without לָּ, יָצָא חֶפְזִי.

(B) More rarely לָּ is used—(1) of *rest*, or *tarriance at a place*, or *in a place* (compare לָּ letter B), like the Gr. *ἐν*, *ἐν* for *ἐν*, and the Germ. *zu* for *in*, an. e. g. *zu* *Seitig*; as לְיָד at one's side; לְיָמִין at some one's right hand (p. CCCLI, B); לְפֶתַח אֹהֶל "at the door of his tent," Num. 11:10; לְפֶתַח מִדְּבָר "at the entrance of the city," Prov. 8:3; לְחוּף יָמִים by the sea shore, Gen. 49:13; לְעֵינַי at the eyes, i. e. before the eyes, in the sight of any one, לְפָנַי id. This usage is yet more widely extended by the poets and later [?] writers, who sometimes put לָּ for the common בָּ, e. g. לְחוּץ Ps. 41:7, and לְחוּצָה 2 Ch. 32:5, i. q. בְּחוּץ without, outside; מִלִּפְנֵי מֶלֶךְ Jos. 12:23; לְמִצְפָּה at Mizpah, Hos. 5:1; לְשִׁמְתָה in the pit, i. e. in prison, Isa. 51:14. It is applied—

(2) *to time*, and is spoken—(a) of *the point of time at which*, and *in which*, any thing is done; especially used in poetry, and in imitation by the later writers, as לְבֹקֶר in the morning, Ps. 30:6; 59:17; Amos 4:4, for the common לְאֹר; לְבֹקֶר at daylight, Job

24:14; לְעֶרֶב in the evening, Gen. 49:21; Ps. 90:6; Ecc. 11:6, for the common בְּעֶרֶב; לְעֶרֶב Gen. 8:11; לְרֹחַ הַיּוֹם, Gen. 3:8; לְעֵת צֵאת הַשָּׁמֶשׁ at the time of sunset, Jos. 10:27, and conjointly לְעֶרֶב וּלְבֹקֶר 1 Ch. 16:40; 2 Ch. 2:3.—(b) used of *space of time within* which anything is done: לְשִׁלֹּשַׁת הַיָּמִים within three days, Ezr. 10:8; לְשָׁלוֹשׁ שָׁנִים once in three years, 1 Ki. 10:22; and even—(c) of a *space of time after* which any thing is to be (just as Gr. *εἰς ἐνιαυτὸν* is *through* the space of a year (for a year) and *after* a year): Gen. 7:4, לְיָמִים עוֹד שִׁבְעָה after seven days, Germ. *in* (nach) noch sieben Tagen; Am. 4:4, לְשִׁלֹּשַׁת יָמִים after (every) three days; 2 Sam. 13:23, לְשָׁנָיִם יָמִים "after two years," 11:1. Some examples of לָּ prefixed to a noun of time do not belong here, in which it is really the sign of the dative, e. g. Ex. 34:2, וְכֵן לְבֹקֶר ready for the morning; Prov. 7:20, "he will come home לְיוֹם בָּקָא by the day of the full moon (to the festival)," Germ. *zum* *Heft*.

(3) of the *condition or state in which* any one is, as לְבֵד in separation, i. e. separately; לְבֶטֶח in security, i. e. securely, confidently; לְחָלִי in sickness, i. e. sick, Isaiah 1:5; לְרַקְמוֹת in (garments) of many colours, Ps. 45:15.

An infinitive with לָּ prefixed (as לְעָשׂוֹת) is rendered in Latin—(1) *ad faciendum*, *to do*, as marking purpose and end, e. g. Cant. 5:5, "I rose up לְפָתַח to open," עַתָּה לְלָקֵחַ "a time to bring forth," Ecc. 3:2; לְעוֹף קֶרֶב near to fly (thither), Gen. 19:20; also *something to be done*, *faciendum*: לְעָשׂוֹת what is to be done? 2 Ki. 4:13; Isa. 5:4; 10:32.

(2) *faciendo*, *for doing*, לְעָשׂוֹת to be ready or disposed for doing anything (see הָיָה No. 1, d), and ellipt. הָיָה לְהוֹשִׁיעַנִי "Jehovah (is ready) for saving me," he will save me, he desires my welfare, Isa. 38:20; 21:1; 44:14.

(3) *faciendi*, *of doing*, Num. 1:1, "in the second year לְצֵאתָם of their going out," i. e. after they had gone out.

(4) *that*, *so that* (one might do), Num. 11:11; Isa. 10:2.

(5) *even to*, *until* (one might do), compare above, A 2, Isa. 7:15.

(6) *on account of*, *because* (see A, 6), Isa. 30:2.

(7) *in that*, *while*, *when* (one might do), לְאָמַר in that he said; לְפָנוֹת עֶרֶב when evening drew on, Gen. 24:63, compare Jud. 19:26; לְעָשׂוֹת when he makes, Job 28:25 (for which there is בְּעָשׂוֹת, verse 26).

(8) *as if*, *as though* (A, 9), 1 Sa. 20:20.

Farther, לָּ is prefixed to an infinitive when it is the complement of verbs which can also be used absolutely, e. g. Gen. 11:8, לְבָנוֹת הַחֵדְלוּ Germ. *zu*

törten auf zu bauen; Deut. 3:24, הִתְחִלָּה לְהִרְאוֹת "thou hast begun to shew." In such cases לָא may be omitted, e. g. הוֹקִיף followed by a bare infinitive, Am. 7:8; 8:2; with לָא prefixed, Am. 7:13, just as in Latin a bare infinitive is used, and in poetry, indeed, it is mostly omitted, see the verbs אָבָה, אָמַן, הִצִּיחַ, הִשָּׁחֵם, הִשָּׁחֵם, הִשָּׁחֵם, and the like.

Once לָא appears to be used as a conjunction, and is prefixed to a finite verb (as in Arab. لِي for لِي, and Ch. ל lett. B), for *that*; thus, 1 Ki. 6:19, where the common reading הִתְחִלָּה may be rendered *that thou mayest place*. But as in this connexion this would be rather harsh, perhaps Ewald may be followed (Hebr. Gram. p. 213), in taking הִתְחִלָּה as a doubled infinitive, as in 1 Ki. 17:14.

לָא Chald. (A) prep. i. q. Hebr.—(1) *to, towards* (used of place), Dan. 2:17; 4:19; 6:11; 7:2.

(2) the mark of the *dative*, Dan. 2:5, 7, 9, and often also of the *accusative* after active verbs, Dan. 2:10, 23, 24, 25; 5:4; also of the *genitive*, Ezr. 5:11; 6:3, 15.

(3) It is prefixed to the infinitive after verbs of speaking, commanding, etc., Dan. 2:9, 10, 12.

(B) conj. *that*, which, when prefixed to a future, gives it a conjunctive, optative, and imperative power (compare the French *que je sois*). The preformatives of the future then are omitted, see הָיָה Dan. 2:20, הָיָה מְבָרָךְ "blessed be;" Dan. 4:22, "amongst the beasts of the field מְבָרָךְ let thy dwelling be;" Dan. 2:29, הָיָה דִּי מָה "what shall come to pass" (unless here הָיָה be put for the fuller הָיָה לְהָיָה).

לָא ["and לָא 35 times, according to the final Masora"], an adverb of negation, NOT, anciently pronounced also לָא, לָא, לָא (compare לָא, לָא, לָא),

Aram. and Arab. لَآ, لَآ, compare as to these syllables which have a negative power, (page XXI, A). Like the Gr. οὐ, οὐκ, it expresses an absolute negation; and hence it is put (unlike אֵל, which see) with preterites, Gen. 2:5; 4:5, and futures, as—(a) simply expressing a negative, לָא הָעֵשׂוֹב "thou wilt not leave," Ps. 16:10.—(b) in prohibitions, Ex. 20:15, לָא תִּגְנוֹב "thou shalt not steal;" verse 5; Gen. 24:37; Lev. 19:4; 25:17; Deu. 25:4 (where it differs from אֵל, which is dehortatory; but compare Prov. 22:24).—(c) rarely used in sentences expressive of end (where commonly there is אֵל), although this use is denied by Winer (Sim. Lex. p. 514), [Doubted by Ges. in Thes.] Ex. 28:32, לָא יִשָּׁר "that it be not rent" ["(so) that it shall not be rent," Ges. in Thes., 3-3-

jecting the other rendering]; Ex. 39:23; Job 22:11; Isa. 41:7. Also as to its use these particulars are to be observed—

(1) It is put absolutely when answering a question, *no*; Job 23:6, "will he contend with me with all his strength? *no* (לָא), only," etc.; also in refusing, Gen. 19:2, "not (so), but we will lodge in the street."

(2) It stands as an interrogation when an affirmative answer is expected (different from אֵל No. 4), for לָא *nonne?* like the Gr. οὐκ, Il. x. 165; iv. 242; especially thus found in sentences connected with what has preceded, Job 14:16, לָא תִּשְׁמַר עַל חַטֹּאתַי "dost not thou watch over my sin?" Job 2:10; 2 Ki. 5:26; Jer. 49:9; Lam. 3:36.

(3) It is put for לָא *without*; 1 Ch. 2:30, "and Seled died לָא בְּנִים *without* children;" Psalm 59:4; 2 Sa. 23:4; Job 34:24; לָא דֶּרֶךְ *without* a way, Job 12:24; לָא אִישׁ *without* men, devoid of men, Job 38:26.

(4) It is, i. q. עַד *not yet*, 2 Kings 20:4; Psalm 139:16.

(5) It is prefixed to nouns—(a) to adjectives to make them negative, לָא תָּקִיד *impious*, Psalm 43:1; לָא עָוֶן *infirm*, Prov. 30:25.—(b) to substantives, as לָא אֵל as if it were *non-deus, not-god*, i. e. an idol, a god only in name, Deut. 32:21; Jer. 5:7; לָא עֵץ *not wood*, used of a man in opposition to a rod or instrument of wood, Isa. 10:15; לָא אֱלֹהִים used of God as not to be compared with mortals, Isa. 31:8. As to the phrase לָא כֹל, see under כֹּל No. 3. Some ascribe to לָא, also a signification as a substantive, *nothing*, but there are no certain instances of it so used. Job 6:21, the reading is very doubtful, and Job 31:23, לָא אֵיכָל should be rendered *I could not* (do any thing of the kind); compare however Chald. לָא, לָא Dan. 4:32.

With prefixes—

(A) לָא.—(1) A preposition of various significations, according to the various uses of the particle לָא.—(a) *not in* (a certain time); compare לָא of time, letter A, No. 1, i. e. *out of, beyond* a certain time; Lev. 15:25, לָא עַתִּידָהָ "beyond the time of her uncleanness;" also *before* (i. q. בְּפָנֶיךָ); Job 15:32, לָא יוֹמָא "before his time;" compare above לָא for בְּפָנֶיךָ No. 4.—(b) *not for* (some price); compare לָא of price, letter B, 9, Isa. 55:1; Ps. 44:13; and thus לָא Isaiah 45:13.—(c) *not with* (any thing), i. e. *without*; 1 Chron. 12:33, לָא לֵב זָקֵן "not with a double heart," i. e. with a unanimous heart, with the whole soul; compare Psalm 17:1; Job 8:11; Ezek. 22:29. In the same sense לָא is used, as לָא בְּיָד *without hand* (of man), Job 34:20; לָא בְּדָבָר *not with*

silver, i. e. so as to obtain silver, Isa. 48:10 (Syriac **ל**, without).—(d) *not through*; compare **ל** of instrument and cause, letter C, No. 2; Job 30:28, "I go blackened **ל** **ל** not (blackened) by the sun." In some instances **ל** is also concisely used for **ל**; Isa. 55:2, **ל** **ל** "for that which does not satisfy;" 2 Ch. 30:18, "they eat the Pass-over **ל** **ל** Lot according to the written precept," prop. in a manner which was not according to that which was written; auf die Art, die nicht nach der Schrift war; Jer. 2:11.

(2) Conj. followed by a fut., Germ. ohne daß; so that not, Lam. 4:14, **ל** **ל** "so that (men) could not touch their garments."

(B) **ל** *nonne? is not?* Genesis 4:7; 20:5; Job 1:10; Nu. 23:26; *annon?* 1 Ki. 1:11. Such a question requires an affirmative answer, and thus **ל** is often simply an affirmation, almost i. q. **ל** **ל** *lo!* 1 Sam. 20:37, **ל** **ל** "lo! the arrow (is) beyond thee;" 2 Sa. 15:35; Ruth 2:8; Pro. 8:1; 14:22; 22:20; Job 22:12 (in the other hemistich **ל**). Hence the author of the Chronicles, instead of **ל** in the books of Kings, has often used **ל**, e. g. 2 Ki. 15:36, **ל** **ל** "behold these things are written in the book," etc.; comp. 2 Ch. 27:7; and so, 2 Ki. 20:20; 21:17; compared with 2 Ch. 32:32; 33:18; 35:27; and so often, see Gesch. der Heb. Spr., p. 39. The LXX. also often render **ל** by *ἰδοὺ*, Josh. 1:9; 2 Ki. 15:21. In Samaritan and Rabbinic **ל** is commonly used for **ל**, and in the same sense in Arabic **لَا**, see Lehrg. p. 834.

(C) **ל**—(1) *without*; once 2 Ch. 15:3, so that he have not.

(2) *as if not*; see **ל** A, 9. Elsewhere it is for **ל** **ל** Isa. 65:1; Job 26:2.

Note 1. By a certain neglect in orthography **ל** is sometimes written for **ל** to him; according to the Masorah fifteen times, Ex. 21:8; Lev. 11:21; 25:30; 1 Sam. 2:3; 2 Sam. 16:18; Ps. 100:3; 139:16; Job 13:15; 41:4; Ezr. 4:2; Pro. 19:7; 26:2; Isa. 9:2; 63:9; on the contrary three times **ל** is written for **ל**, 1 Sam. 2:16; 20:2; Job 6:21 [?] but several of these examples are uncertain.

Note 2. Some suppose the particles **ל** and **ל** to be compounded of **ל** and **ל**, but **ל** in these is the prefixed preposition; see p. ccciii, A, and below **ל**.

ל, once **ל** (Dan. 4:32 כח ב), i. q. Hebr. **ל**.

(1) *not*, Dan. 2:5, 9, 10, 11; 3:12, 14; **ל** *annon?* ib. 3:24; 4:27.

(2) *nothing*, Dan. 4:32.

ל *"without pasture"*, [*Lo-debar*], pr. n. of a town in Gilead, 2 Sa. 17:27, which is called 2 Sa. 9:4, 5, **ל**.

ל *"not my people"*, [*Lo-ammi*], the symbolic name of a son of Hosea, Hos. 1:9.

ל *"not having obtained mercy"*, [*Lo-ruhamah*], symbolic name of a daughter of Hosea, Hos. 1:6, 8; 2:25.

ל an unused root. Arab. **لَب** Med Waw, *to thirst*; cognate to **ל** to burn; whence the noun **ל** which see.

ל (cogn. to **ל**)—(1) pr. TO LABOUR (see Niph.).

(2) *to be wearied, to be exhausted*. Job 4:5, "because calamity now toucheth thee, **ל** thou faintest;" followed by **ל** with inf. *to labour is vain*, not to be able, Gen. 19:11.

(3) *to be weary of anything, to be offended at*, Job 4:2.

NIPHAL, i. q. Kal, but of more frequent use—(1) *to labour*, followed by an inf. Jer. 9:4, **ל** **ל** "they labour to act perversely," especially "to labour in vain;" Jer. 20:9; Isa. 16:12.

(2) *to be wearied, to be exhausted*, Ps. 68:10; followed by **ל** Isa. 47:13.

(3) *to be weary of anything*; followed by an inf., Isa. 1:14; Jer. 6:11; 15:6; followed by a gerund, Prov. 26:15, "it grieveth him (the sluggard) to bring back his hand to his mouth." Used of loathing, Exod. 7:18.

HIPHAL **ל**—(1) *to weary, to fatigue*, Job 16:7; Eze. 24:12.

(2) *to weary out, or overcome any one's patience*, Isa. 7:13; Mic. 6:3.

Derivatives, **ל** and—

ל *"wearied"* pr. n. *Leah*, the elder daughter of Laban, and the wife of Jacob, Gen. 29:16, sq.; ch. 30, 31.

ל i. q. **ל** and **ל** TO WRAP ROUND, *to muffle*, 2 Sa. 19:5 (with this accord Sanscr. *lud*; Gr. *λάθω*, *λανθάνω*; Lat. *lateo*). **ל** Job 15:11: see under **ל**.

ל adv. *gently*, see **ל**.

ל i. q. **ל** part. Kal of the root **ל** which see.

ל an unused root; Arabic **لَب** Conj. 17

Æthiopic ለለከ: to depute, to send a messenger; ሰለለከ: (to be sent) to wait upon, to minister; ለለከ: minister, servant. (Kindred roots are ለገገ, ለገ and Lat. *legavit*.)

Derivatives, ለገገ, [ገገ], ለገገ, ለገገ, ለገገ, ለገገ, pr. n. ለገገ.

ገገ ("by God," sc. created; comp. Job 33:6), [Lael], pr. n. m., Num. 3:24.

ገገ an unused root, perhaps denoting the same as ገገ, ገገ. (Arab. ገ is, to agree, to be congruent, so far at least as its meaning can be gathered from its derivatives; perhaps, to gather together. [See other conjectures in Thes.]). Hence—

ገገ suff. ገገ, ገገ, Isa. 51:4; plur. ገገ m. —(1) *a people, a nation*, Gen. 25:23; 27:29; Ps. 7:8; 9:9.

(2) [*Leummim*], pr. n. of an Arabian tribe, Gen. 25:3; supposed to be the same as the Ἀλλουμαῖωτα of Ptolemy.

[ገገ; see ገገ].

ገገ followed by Makk. ገገ, with suff. ገገ, ገገ pl. ገገ; and (what is the same)—

ገገ constr. ገገ, suff. ገገ, plur. ገገ (1 Ch. 28:9); with suff. once ገገ Nah. 2:8, m.

(1) *the heart*, perhaps so called from being hollow ["so called from fatness"]; see the root ገገ. (Arab.

ገ, Syr. ገ, Æthiopic ገ: id.) 2 Sam. 18:14; Ps. 45:6, etc. As the heart is the central point of the blood and the seat of life, it often means—

(a) i. q. ገገ (Hom. *phēnec*), *the soul, life* (bas *Lebensprinzip des Körpers*), Ps. 73:21; 84:3; 102:5; Jer. 4:18 (comp. ገገ verse 10). Hence the heart is said to *live* (to be refreshed), Ps. 22:27; to be sick, Isa. 1:5; and even to sleep and to wake (Ecc. 2:23; compare 8:16; Cant. 5:2); and to *stay the heart*, is applied to those who take food and drink (see ገገ). *The heart* is also regarded by Hebrew writers, as—

(b) *the seat of the senses, affections, and emotions of the mind*, of various kinds, as love (Jud. 16:15, "thy heart is not with me," i. e. thou dost not love me; and on the contrary, to love with the whole heart, or breast, Deut. 4:29; 6:5); confidence (Prov. 31:11); contempt (Prov. 5:12); joy (Ps. 104:15); sorrow, contrition (Ps. 109:16); bitterness (Ps. 73:21); despair (Ecc. 2:20); fear (Ps. 27:3; compare Isa. 35:4; Jer. 4:9); security (ገገ) Ps. 57:8; 108:2; fortitude (Ps. 40:13; 1 Sam.

17:32); and, poetically, a sick, wounded, or grieved heart is ascribed to the sorrowful (Proverbs 13:12; 14:13; Isa. 61:1); a melted heart to the timid, Isa. 13:7; Deu. 20:8; a *hard heart* (see ገገ, ገገ), like a stone (Ezek. 11:19; 36:26), uncircumcised (Lev. 26:41), to the stubborn and inflexible. The words too, by which we utter those feelings, are poetically attributed to the heart; and thus *the heart* is said to cry out (Hos. 7:14), to lament (Isa. 15:5), to sigh (Ps. 38:9); and those are said to *pour out their heart* who pour out their tears, Lam. 2:19. Also—

(c) it is applied to the *mode of thinking and acting*; a sense in which a pure heart is ascribed to any one (Psalm 51:12), a sincere heart (1 Ki. 3:6), faithful (Neh. 9:8), upright (1 Ki. 9:4); and, on the contrary, a perverse heart (Psalm 101:4), stubborn (Pro. 7:10), deep, i. e. not to be explored (Ps. 64:7), impious (Job 36:13); and double-minded men are said to speak with a *double heart*, Ps. 12:3, ገገ; see, on the other hand, 1 Chr. 12:33, ገገ with a sincere heart. A heart that is wide (ገገ Prov. 21:4), great (ገገ Isa. 9:8), high (ገገ Ezek. 28:5) signifies pride; but the former of these expressions also signifies joy (Isa. 60:5). It is—

(d) *the seat of will and purpose*. 1 Sa. 14:7, ገገ ገገ "do all that is in thy heart," what thou wilt, hast determined. Isaiah 10:7, ገገ ገገ "to destroy is in his heart." Isa. 63:4, "the day of vengeance ገገ is in my heart," i. e. I have decreed it, and will accomplish it. In this sense the heart is said to be willing (Ex. 35:22), rebellious (Jer. 5:23). ገገ i. e. according to my heart, at my will, 1 Sa. 13:14. Farther—

(e) *intellect and wisdom* are also ascribed to the heart (compare ገገ heart, understanding; Lat. *cor*, Cic. Tusc. i. 9; Plaut. Pers. iv. 4, 71, and *cordatus*, i. e. discreet); and even the *faculty of thinking* (Isa. 10:7; 1 Chr. 29:18). 1 Ki. 10:2, "the queen of Sheba spake with him all that was in her heart," i. e. she knew. Jud. 16:17, "he told her all his heart," all that he knew. Ecc. 7:21. Hence one is called ገገ Job 9:4 (comp. 1 Ki. 10:24); and on the contrary, ገገ foolish, void of understanding, Pro. 7:7; 9:4; ገገ men of heart, i. e. understanding, Job 34:10. Job 12:3, ገገ "I also have understanding as well as you." ገገ Job 36:5, is spoken of the highest wisdom of God. A *fat heart* is one that is dull, devoid of sense (see ገገ), Isa. 6:10.

(2) metaph. *the middle part, interior, midst*

e.g. of the sea, *Exod.* 15:8; of heaven, *Deut.* 4:11. 2 Sam. 18:14, קָלַב הָאֵלֶּה "in the midst of the terebinth."

לב [suff. לְבִי], *Ch. id.* *Dan.* 7:28.

לָבָא & לָבָה an unused root, whence are derived לָבִיא, לָבִי, לָבִיָּה, a lion, a lioness. I have hardly any doubt of its being onomatopoeitic, in imitation of the sound of roaring; like the old Germ. *luven, lúven, leuen*; Engl. *to low*; whence the Germ. *Löwe, Leu*; Gr. *λέων*. [In *Thes.* another origin is also suggested; Arab. *لَبى* to be voracious.]

לְבָאוֹת, לְבָאִים — (1) *lions*, from the sing. לָבִי, [and לָבִיא] which see.

(2) [*Lebaoth*], pr. n. of a town of the tribe of Simeon, *Josh.* 15:32; more fully לְבָאוֹת בְּיַת 19:6.

לָבַב a root unused in Kal; prob. i. q. נָבַב (*comp.* *Job* 11:12), TO BE HOLLOW ["prob. TO BE FAT, the primary idea lies in the smoothness of fat things." See *Thes.*]; hence לָבָה, לָבֵב, לָבָה the heart, and לָבִיָּה a kind of cake, so called from its hollow form, [but see above as to the meaning of this root].

NIPHAL, denom. from לָבַב pass. of Piel No. 1, to be deprived, to be void of heart, i. e. of mind, of understanding. *Job* 11:12, וְאִישׁ נָבוֹב וְלֵבָב וְעֵינָיו פָּרָא וְיָלַד אָדָם "but man (is) empty, (and) void of understanding, and man is born (like) a wild ass's colt;" signifying the imbecility and dullness of the human understanding when compared with the divine wisdom. There is a play of words in the use of the verbs נָבוֹב and לָבַב of a like origin. I formerly objected to this interpretation, which alone is suitable to the context, on the ground that there is no example of the privative power of Piel being transferred to Niphal; but this is removed by Arabic examples, as مَكْبُود wounded in the liver. Or perhaps it may be inquired by the learned, whether the signification of dullness in לָבַב may not be drawn from the verb לָבַב itself, in the sense of hollowness [but has it such a sense?], so that לָבַב may be almost the same as נָבוֹב. Others, by comparison of Syr. *ܠܒܒܐ* to make wise, to add understanding; Ethpael, to be made wise, strengthened, render "but dull man becomes wise, (when) a man shall be born the colt of a wild ass," i. e. never; but this is contrary to the dignity of the Hebrew language.

PIEL לָבַב — (1) denom. from לָבַב, to wound, to take away any one's heart (spoken of a maiden),

Cant. 4:9. Compare as to such denominatives, *Heb Gram.* § 51, 2.

(2) denom. from לָבִיָּה to make such cakes, *2 Sa* 13:6, 8 (see לָבִיָּה).

לָבַב m. heart, see לָב.

לָבַב m. *Ch. id.* with suff. לָבָבָךְ, לָבָבָה *Dan.* 2:30; 5:22.

[לָבִיבוֹת see לָבִיבוֹת.]

לָבַד alone, see בָּד.

לָבֵה contr. from לָהֵבָה flame, *Ex.* 3:2, like קָטִיל for הִקְטִיל; according to others, from the root לָבַב, לָבַל, Samar. to shine, to give light.

לָבֵה f. of the word לָב heart, *Ezek.* 16:30; plur. לָבוֹת (see לָב) *Ps.* 7:10; *Pro.* 15:11.

לָבוֹנָה see לָבָנָה.

לָבוֹשׁ, לָבוֹשׁ m. (once f. see No. 2, from the root לָבוֹשׁ).

(1) a garment, clothing, *Job* 24:7, 10; 31:19; 38:14; *Est.* 6:9, 10, 11; specially a splendid garment. *Job* 38:14, וְיִתְנַבְּדוּ כְּמוֹ לְבוֹשׁ "and (all things) stand forth as in splendid attire," spoken of the earth, shone upon by the morning sun; *comp.* *Est.* 6:9, 10, 11; *Isa.* 63:1. Poet. used of the scaly coat of the crocodile, *Job* 41:5.

(2) a spouse, a wife, by a metaphor in common use in Arabic, *Mal.* 2:16 (where it is construed with a fem.); compare *Koran*, *Sur. ii.* 183, "Wives are your attire, and you are theirs." Compare also the verbs لَبَسَ, لَبَسَ to put on a garment; also to lie with a woman. More examples are given by *Schultens* in *Animadv.* ad *Ps.* 65:14.

לָבוֹשׁ *Ch. i. q.* *Hebr.* No. 1, *Dan.* 3:21.

לָבַט unused in Kal; Arab. لَبَطَ to cast on the ground, to prostrate.

NIPHAL, TO BE THROWN HEADLONG, TO FALL DOWN, TO PERISH, *Prov.* 10:8, 10; *Hos.* 4:14.

לָבִי pl. m. לְבָאִים lions, *Psa.* 57:5; fem. לְבָאִי lionesses, *Nah.* 2:13, see לָבִיא.

לָבִיא a lion, so called from his roaring, see לָבָא, a word altogether poetic, *Gen.* 49:9; *Num.* 24:9; *Deut.* 33:20; *Job* 4:11; 38:39; *Isa.* 5:29; 30:6.

etc. (Arab. لَبِيبَة, لَبِيبَة, also لَبِيبَة a lioness; *Copt* ΛΑΒΟΙ a bear [also a lion and lioness].) *Bochart* considers, *Hieroz. i.* p. 719, that this word does not

signify a lion, but a lioness, principally influenced by the passage, Eze. 19:2, and by an etymology, from לָבָא to draw the first milk, IV. to suckle with the first milk; but in Eze. loc. cit., there occurs the form לִבְיָא, and the proposed etymology lacks even the appearance of truth. [In Thes., however, Bochart's supposition is treated with more favour, although on different grounds, especially as being more suited to the context of the passages.]

לִבְיָא f. (for לִבְיָה), Eze. 19:2, a lioness.

לִבְיָבֹת [the actually occurring form is לִבְיָבוֹת], f. pl. a kind of cake made in a frying pan, as if *saganum* of Apicius, prob. so called from their hollow form, twisted together (eine Art zusammengeflochtenen Eierkuchen, Stingen) [This depends on whether לִבְיָב has any such meaning as to be hollow; Gesenius says, in Thes., "prob. with plenty of fat"], from the root לִבְיָב, 2 Sam. 13:6, 8, 10. Hence the denominative verb לִבְיָב, which see. LXX. κολλυρίδες. Vulg. sorbituncula.

לָבָן—(1) TO BE WHITE, unused in Kal, see לָבָן, לָבָן.

(2) denom. from לָבָן to make bricks, Gen. 11:3;

Ex. 5:7, 14. (Arab. لَبَن id.)

HIPHIL—(1) trans. to make white, metaph. to purge, to cleanse from the filthiness of sins, Dan. 11:35.

(2) intrans. to be white (compare as to verbs of colour in Hiph., Heb. Gram. § 52, 2), Ps. 51:9; Isa. 1:18; Joel 1:7.

HITHPAEL, to purge oneself [or, to be purged], Dan. 12:10.

The derivatives follow immediately, except מִלְבָּן.

לָבָן—(1) adj. f. לִבְיָה white, Ex. 16:31; Levit. 13:3, seq.

(2) pr. n. *Laban*, the son of Bethuel, an Aramæan, the father-in-law of Jacob, Gen. 24:29, 50; chapters 29—31. [Name of a place, Deut. 1:1.]

לָבָן i. q. לָבָן No. 1, const. state לָבָן Gen. 49:12.

לָבָן Ps. 9:1 על מִוֹת לָבָן. Here some take לָבָן as a pr. name *Labben* of one of David's enemies; others regard לָבָן as servile and לָבָן as the pr. n. of a Levite, as in 1 Ch. 15:18. Some moderns suppose לָבָן to be the name of a musical instrument. Better to read לָבָן על מִוֹת לָבָן as in many MSS., with *virgins' voice* (עַל מִוֹת לָבָן Ps. 46:1) for the boys, to be sung by them. לָבָן being taken as a collective." Ges. add.]

לָבָן f.—(1) white, poet. for the moon, like לָבָן for the sun, and Arab. لَبَن the moon, from لَبَن to be white, Cant. 6:10; Isa. 24:23; 30:26.

(2) [*Lebanah*], pr. n. m. Ezra 2:45; Neh. 7:48 [א].

לָבָן f. pl. מִסֵּ— a brick, a burnt tile, Gen. 11:3; Eze. 4:1, so called from the white and chalky clay of which bricks were made, according to Vitruv. ii. 3. Arab. لَبَن id. Compare מִלְבָּן.

לָבָן m. a kind of tree or shrub, so called from the white colour of the bark or leaves, Gen. 30:37; Hosea 4:13. According to the LXX. and Arabic translator, in Genesis, *styrax*; Arab. لَبَنِي, according to the LXX., Hos., and Vulg. Gen., λεύκη, the white poplar. See Celsii Hierobot. t. I. p. 292; compare Michaëlis Supplem. p. 1404.

לָבָן f.—(1) whiteness, transparency, Ex. 24:10.

(2) [*Libnah*], pr. n.—(a) of a town in the plain country, of the tribe of Judah; a royal city of the Canaanites, afterwards a city of the priests and a city of refuge, Jos. 10:29; 12:15; 15:42; 21:13; 2 Ki. 8:22; 19:8; 23:31.—(b) of a station of the Israelites in the desert, Num. 33:20.

לָבָן & לָבָן (Gr. λίβανος, λίβανωτός), [Arab. لَبَن, Syr. ܕܠܒܢܐ], f.

(1) *frankincense*, Lev. 2:1, 15; 5:11; 24:7; Num. 5:15; Isa. 60:6, etc., so called from the white colour of the purest frankincense (Plin. H. N. xii. 14). It is spoken of as growing, not only in Arabia (Isa. 60:6; Jer. 6:20), but also in Palestine (Cant. 4:6, 14), unless in the Canticles some other odoriferous herb is intended.

(2) [*Lebonah*], pr. n. of a town near Shiloh, only mentioned Jud. 21:19 [now prob. El Lubban اللبنة, Rob. iii. 90].

לָבָן see שִׁדְדֹר לָבָן.

לָבָן (in prose always with art. הַלְבָּנוֹן 1 Ki. 5:20, 23; Ezra 3:7; poet. without art. Ps. 29:6; Isa. 14:8; 29:17; compare Lehrs. p. 656), pr. n. Mount *Lebanon* (Gr. Λίβανος), on the borders of Syria and Palestine, consisting of two very high ridges, of which the western is called *Lebanon*, *Libanus* κατ' ἐξοχὴν: the eastern ridge is partly covered with perpetual snow (Jer. 18:14, whence its Hebrew name לָבָן).

Ch. טוּר תְּלָאָא, Arab. جبال الثلج the mountain of snow, compare *Alpes*), this is called *Antilibanus*, and towards the south, in Hebr. תְּרִמֹן, which see. The modern name of the valley between Lebanon and Anti-Lebanon is بَعْعَة *Bekaa*, but it is, however, altogether a different place from הַלְבָנֹן the valley of Lebanon, Jos. 11:17; 12:7, as to which see page cxxxvi, B. See Relandi *Palæstina*, t. i. 311; Oedmann, *Verm. Sammlungen*, fasc. ii. No. 9; Burckhardt's *Travels in Syr.* p. 1, seq.; p. 214, seq.; Rosenm. *Bibl. Alterthumsk.* i. 2, p. 236, seq.

לבני ("white"), [*Libni*], pr. n. of a son of Ger-shon, Ex. 6:17; Num. 3:18. Patron. id. Numbers 3:21; 26:58.

לבש and לבש fut. יִלְבֹּשׁ ["Arab. لَبَسَ, *Eth.*

ሰብሰብ, Syr. دَحَف].—(1) TO PUT ON a garment, TO CLOTHE ONESELF WITH a garment, followed by an acc., Lev. 6:3, 4; 16:23; 24:32; once followed by בְּ, like the Lat. *induit se veste*, Est. 6:8 (compare لبس Med. Kesra followed by an acc. and ב of the garment), absol. Hag. 1:6. Part. pass. construed with an acc. or gen., e. g. לְבוּשׁ בְּרִים Eze. 9:2, and לְבוּשׁ הַבְּרִים, verse 11, seq. Compare קִנְיָר.

(2) It has various figurative uses, Ps. 104:1, הוֹדוּ וְהִרְרֵי, "thou art clothed with splendour and majesty," Job 7:5, לְבוֹשׁ בְּשִׂי רִמָּה "my body is clothed with worms," covered over with worms; Ps. 65:14, לְבוֹשׁ כְּרִים הַצֹּאֵן "the pastures are clothed with flocks," לְבוֹשׁ הַרְגִּים "clothed with the slain," i. e. lying in the midst of the slain, lying on some and covered over with others, Isa. 14:19. The expression is often used, *to be clothed* with shame, i. e. to be covered with shame, Job 8:22; Psalm 35:26; 109:29; with justice, Job 29:14; terror, Eze. 26:16; salvation, 2 Chron. 6:41, etc.; compare the phrases in Homer, εὖναι ἀλκήν, Il. xix. 36; ἐννυσθαι ἀλκήν, Il. xx. 381; ἐπιέννυσθαι ἀλκήν, Od. ix. 214. There is a play on the double use of this word, Job 29:14, צָדִיק לְבוֹשָׁי "I have put on righteousness, and it has put me on," i. e. I am covered without with righteousness as a garment, and within it wholly fills me. Connected with this latter use is the expression by which the Spirit of God is said to put on any one, i. e. to fill him, Jud. 6:34; 1 Ch. 12:18; 2 Ch. 24:20; compare Luke 24:49; compare the Syriac expression, صلب Satan has put thee on, i. e. has filled thee, Ephraemi Opp. Syr. ii. 504, 505.

Pual, part. מְלַבֵּשׁ Eze. 3:10, and מְלַבֵּשׁים

1 Ki. 22:16; 2 Chron. 18:9; clothed with (official) garments, with robes.

Hiphil, to clothe some one; followed by an acc. of pers. 2 Ch. 28:15; more often followed by two acc. of pers. and garment; to clothe some one with a garment (er ließ ihn das Kleid anziehen), Gen. 41:42; Exod. 28:41; followed by על Gen. 27:16, "with goat skins she clothed his hands." Metaph. to clothe any one with salvation, i. e. to bestow it largely, Ps. 132:16; Isa. 61:10.

Derived nouns, מְלַבֵּשׁ, מְלַבֵּשׁ, מְלַבֵּשׁ.

לבש fut. יִלְבֹּשׁ Chald. id. followed by an acc. Dan 5:7, 16; Aph. הִלְבִּישׁ (in a Hebraizing form), to clothe followed by an acc. of the garment, and ? of pers. Dan. 5:29.

לבש see לבש.

לָג m. prop. apparently, a deep cavity, a basin; (compare Syr. لَج basin, dish; Gr. λάκος, λάκος. Latin lacus, lacuna, from the root לָג); hence, the smallest of the measures of liquid things, a log; according to the rabbins the twelfth part of a Hin, equal to the contents of six eggs, Lev. 14:10, 12, 15, 21, 24.

לָג an unused root. Arab. لَج means besides other things, to be deep (used of water, the sea [لَج depth of the sea]); hence the Hebr. לָג.

לָר (perhaps "contention," "strife"), pr. n. [*Lod*], *Lydda*, a large village of the Benjamites; Gr. Λύδδα, Λύδδα, Acts 9:32, 35, 38; 1 Macc. 11:34, now called لُدّ Neh. 7:37; 11:35; 1 Ch. 8:12; Est. 2:33.

לָר an unused root; Arab. to contend, whence the pr. n. לָר and לָרִיד for לָרִיד son of contention.

לָר Ch. nothing, i. q. לָר: Dan. 4:32 כְּחִיב לָר.

לָר Deut. 3:11 כְּחִיב לָר, for לָר not.

לָהב an unused root; Arab. لَب; Eth. ለህ: to burn, to flame. The primary idea is that of licking, lapping, an idea which is found in roots beginning with the syllables לה, לר, לע, and which is applied in various senses (see the root לוּץ), namely, to a flame, which seems to lap like a tongue, ["lambent tongues of flame"]; see לָהֵט, and compare γλώσσα πυρός, Acts 2:3 [but this refers to the "other tongues" with

which the Holy Ghost enabled the Apostles to testify to Jesus risen from the dead]. Whence—

להב m. **להבה** Num. 21:28, and **להבת** 1 Sam. 17:7, fem.; pl. **להבות** Ps. 105:32, const. **להבות** Ps. 29:7.

(1) *flame*, Joel 2:5; Job 41:13.

(2) *flaming*, i. e. *glittering steel*, in brightness resembling a flame, i. e. *the point of a spear*, or sword, 1 Sa. 17:7; Nah. 3:3; Job 39:23; also used absol. of a naked sword, Jud. 3:22; see also **שלהבת** and **לִבָּה**.

להבים m. pl. *ἀπαξ λεγόμεν*. Genesis 10:13 [*Lehabim*], pr. n. of a people of Egyptian origin, prob. i. q. **Libyans**; as to the relation of the forms **לִבָּה** and **לִבָּה** see p. CCXI, A.

להג an unused root; Arabic *لَهَج* prop. to be greedy, eager for any thing, to long for greedily; commonly used figuratively, to be greatly addicted, or to attend much to any thing; to hear or learn diligently, (just like Germ. *stüben*). Hence —

להג m. *study of letters*, as it is well explained by Aben Ezra, Eccles. 12:12; in the other member there is **עֲשׂוֹת סְפָרִים** to make, or write books (LXX. *μελέτη*; Vulg. *meditatio*; Luth. *Stüben*).

להד an unused root; Arab. *لَد* to press, to oppress; whence —

להד [*Lahad*], pr. n. m. 1 Ch. 4:2.

להה i. q. **לָאָה** (comp. **לָאָה** and **לָאָה** TO BE Languid, TO BE EXHAUSTED. (The primary idea appears to me to be that of *fainting from thirst*, when, with *the tongue thrust out*, one burns and longs for drink; comp. the verbs beginning with **ל**, such as **לָהַג**, and the remarks on the root **לָאָה**. Comp. Lat. *languo*, and Germ. *leiden*, whence the frequentative *leiden*, *leiden*, *leiden*.) It occurs once Gen. 47:13, **וְהָאָרֶץ מִצְרַיִם מִצְרַיִם מִצְרַיִם** “and the land of Egypt was exhausted through the famine.” (Chald. **לָאָה** often used to answer to the Hebr. **לָאָה**.)

להה unused in Kal; prob. a. q. **לָאָה** pr. TO BURN WITH THIRST; and, as this is the case with rabid dogs, *to be rabid, mad*, like a dog; *to be mad*. I thus understand —

HITHPALPEL, part. **מְלֵלָה** *mad, insane*, Proverbs 26:18. LXX. in the Aldine edition, and Symm. *πειράμενοι*, tempted driven (by a demon). Venet.

ἐξαιρώς. There is a Syriac secondary root derived from the idea of madness, **ܠܚܝܬܐ** to be frightened, scared.

I. **להט** TO BURN, to flame (also Syr. Ch. id.). Ps. 104:4. **לִהְטִים** *the flaming*, those who breathe out fire and flames, Ps. 57:5.

PIEL **להט** to kindle, to make burn (used of a flame), with an acc. Joel 1:19; 2:3; Psalm 83:15; 106:18; Isa. 42:25; to blow (used of the breath), Job 41:13.

Hence **להט**.

II. **להט** i. q. **לָאָה** (compare p. CCXI, A), pr. to hide; hence to use occult and magical arts; whence **לִהְטִים** which see.

להת m. pr. *flame*, hence *flaming steel* of a sword, Gen. 3:24; compare **להב**.

להטים [plur. with suff. **לִהְטִיָּהֶם**] *incantations*, Ex. 7:11; i. q. **לָאָה**. See **להט** No. II.

להם unused in Kal. Arab. *لَهَم* to swallow down greedily, whence *لَهَم* greedy, a glutton. Cogn. **לָאָה**.

HITHPAEL, part. **מְלֵלָהִים** things which are swallowed down greedily; *dainty morsels*, Pro. 18:18; 26:22.

להן compounded of **ל** and the pron. **הֵן** (which see), *therefore*, Ruth 1:13; i. q. **לָאָה**.

להן Ch.—(1) i. q. Heb. *therefore*, Dan. 2:6, 9; 4:24. It becomes —

(2) an adversative particle (just like the Hebrew **לָאָה** p. CCCIII, A, on which account many have regarded this word to be compounded of **לָאָה** and **הֵן**), *nevertheless, however*, but Ezr. 5:12, with a previous negation; *but* (sonbern), Dan. 2:30; *unless*, Dan. 2:11; 3:28; 6:8.

להק an unused and doubtful root; *to increase in age*; introduced by L. De Dieu, from the Æth., to explain (according to his rendering) the following word —

להקה f. only, 1 Sa. 19:20, prob. by a transposition of letters, i. q. **לִהְטִיָּה** *an assembly*. So LXX., Syr. Ch.; compare also **לִהְטִיָּה** 2 Sa. 20:14.

לו is three times put for **לָאָה** not; see **לָאָה** note 1.

לו דבר see **לָאָה**.

לו (1 Sa. 14:30; Isai. 48:18; 63:19; — [The power of this word as an *interjection* is taken as primary in Thes.]—(a) a conditional conjunction, *if*, used, when at the same time it is implied that what is spoken of neither is, nor was, nor will be, or at least that it is very improbable and uncertain (compare **אם** p. LVI, A). Just as the sense may require it, it is followed by—(a) a preterite, Deut. 32:29, **לו חָכְמוּ יִשְׁכְּלוּ זֶה**, "if they were wise (which they are not) they would understand this." Jud. 13:23, **לוּ יִהְיֶה כִּי יִשְׁכַּח לָנוּ לְהַמִּיתָנוּ לֹא לָקַח מִיְּדֵינוּ**, "if Jehovah pleased to slay us, he would not have accepted," etc. Jud. 8:19; 1 Sa. 14:30; Num. 22:29.—(b) a future, Eze. 14:15, "if I should send (which I do not say that I will do) evil beasts into the land 16. ... these (three righteous men) alone should be saved." (In verse 13 there is **כִּי** in the same sense; in verses 17, 19, the conditional particle is altogether omitted.)—(c) by a participle, 2 Sa. 18:12, **לוּ אִנִּי שָׁקַל עַל כַּפִּי אֶלְכָּה בְּסֶף לֹא אֶשְׁלַח יָדִי וְנָתַתִּי**, "and if any one would give into my hand (what no one offers me) a thousand shekels, I would not put forth my hand," etc. Psalm 81:14, 15; compare **לוֹלָא**. There is an aposiopesis in this instance, Gen. 50:15, **לוּ יִשְׁכְּמוּ**, "if Joseph should hate us, (what then?)" *wie? wenn Joseph uns verfolgte?* Well rendered according to the sense by the LXX. *μή ποτε*.

(2) It is applied as an interjection of *wishing*: *O that! would that!* just as a conditional expression (as *wenn es geschähe*) may be so enunciated, that what we wish is spoken of as uncertain and not very probable; *wenn es geschähe! o wenn es doch geschähe!* A remarkable instance of this is Job 16:4, **לוּ יִשָּׂא נַפְשִׁי אֶתְּמָה וְנָשִׂא אֶתְּמָה עִלְיָי וְנָשִׂא אֶתְּמָה עִלְיָי**, "if your souls were in my soul's place, I would make a league against you with words;" where the very condition involves a kind of wish, that his friends might feel calamity at least for a little. It is followed by a fut. Gen. 17:18; Job 6:2; an imp. Gen. 23:13 (comp. **אם** C, 3), a preterite, Num. 14:2, **לוּ מָתוּ**, "would that we had died!" Nu. 20:3, **לוּ נָתַתָּה**, but with a future signification, Isa. 63:19, **לוּ נָתַתָּה**, "Oh that thou wouldst rend (heaven)." It is merely *concessive* in Gen. 30:34, **לוּ יְהִי בְרִבְרָךְ**, "let it be according to thy word." (Arab. **لو** id. compare De Sacy, Gram. Arabe, i. § 885. In Syriac there are three forms **ܠܐ** Heb. **לו**, **לו** not, **לו** oh, that! As to etymology this particle seems to be kindred to the root **לוּה**, so that the conditional signification is from being annexed, depending. [Taken in Thes. to be of the same origin as **לא**.])

לוֹא see **לוֹא**.

לוֹא see **לוֹא**.

לוֹב an unused root, kindred to **לָאב**. Arab. *ل* *thirst*.

לוֹבִים n. gent. pl. 2 Ch. 12:3; 16:8; Nah. 3:9, and **לְבִים** Dan. 11:43, [*Lubim*], *Libyans*, always connected with the Egyptians and Æthiopians. Comp **לְהִיבִים**. Arab. **لوبي** a Libyan; if this be a Phœnicio-Shemitic word, it properly signifies, an inhabitant of a thirsty, i. e. an arid country; compare **לִיִּים**.

לוֹד [*Ludim, Lydians*], pr. n. of two nations—(1) of one sprung from Shem, Genesis 10:22; according to Josephus (Ant. i. 6, § 4) the *Lydians* in Asia Minor, an opinion not improbable.—(2) of an African people (perhaps belonging to Æthiopia), of Egyptian origin, accustomed to fight with bows and arrows. Eze. 27:10; 30:5; Isa. 66:19; and **לְוִדִים** Gen. 10:13; Jer. 46:9. See J. D. Michaëlis, Spicileg. tom. i. p. 256—260; ii. 114, 115.

לוֹה—(1) TO ADHERE, TO BE JOINED CLOSELY to any one, Ecc. 8:15, "it is good for a man to eat, to drink, to be merry, **לוֹהוּ בְּעַמְלֹו** for this shall cleave to him (i. e. shall remain with him) in his labour." Hence—

(2) to borrow, to receive as a loan, as if *nexus est*, Deu. 28:12; Ps. 37:21. Comp. the Lat. *nexus*, used of one whom his creditor took as a slave on account of debt, Varro, Ling. Lat. vi. 5; Liv. ii. 27; viii. 28.

NIPHAL, like **Kal**, No. 1, to join oneself to any one, followed by **עַל** Num. 18:2, 4; Dan. 11:34; **עִם** Ps. 83:9; **אֶל** Gen. 29:34; **לוֹ** to join oneself to Jehovah, Isa. 56:3; Jer. 50:5; Zec. 2:15.

HIPHAL, causat. of **Kal**, No. 2, to lend. Isa. 24:2, **כְּלוֹהָהּ כְּלוֹהָהּ** "as with the lender, so with the borrower," Prov. 22:7; Psa. 112:5. Followed by an acc. of pers., Deuter. 28:12, 44; Prov. 19:17; followed by two acc. of pers. and thing, Ex. 22:24.

Derivatives **לוֹהָה**, **לוֹהָהּ**, **לוֹהָהּ** for **לוֹהָהּ**; also **לוֹ**, **לוֹא**, and pr. n. **לוֹ**.

לוֹן—(1) TO BEND, TO BEND ASIDE. (Arabic **لَوْن** Conj. I. III. to bend, to incline.)

(2) to turn away, to depart, to go back, Prov. 3:21.

NIPHAL, particip. **לוֹנֵה** *perversed*, i. e. *perversed*, wicked (compare **עָוָה**, **עָשָׂה**, Prov. 3:32; Neutr. **לוֹנֵה**)

perverse, wickedness, Isa. 30:12. More fully, Prov. 14:2, לָלוּ דְרָכָיו "whose ways are perverse;" and Prov. 2:15, לָלוּ דְרָכָיו id.

HIPHIL, fut. יָלִיז (inflected in the Chaldee manner, like יָלִיז from לָן); i. q. Kal, to go away, depart, Prov. 4:21.

לח m.—(1) *the almond tree*, Gen. 30:37.

(Arab. لوز, Syr. ܠܘܙ). Its derivation is hardly to be sought for in the Phœnicio-Shemitic languages. It seems to be softened from the original form, which, in Armenian, is preserved in ԼՆԳ-ԳՆԵՆԳ; Lat. in *nut*; which, with a different inflection, is found in Hebrew, in ִלְנָה a nut.)

(2) [*Luz*], pr. n.—(a) of a town in the tribe of Benjamin, called also from its neighbouring sanctuary ִלְנָה [but see Gen. 28:17, for the true reason of this latter name], (see p. cxvii, A), Josh. 18:13; Jud. 1:23.—(b) another in the country of the Hittites, founded by an inhabitant of the former. Jud. 1:26.

לח an unused root, Arabic َلَّ to shine, to be bright (comp. λευκός, γλαυκός; λεύσσω, γλαύσσω); hence to be polished, smooth. Hence is—

לח m. pl. ִלְחָה a table, tablet (Syr. ܠܚܬܐ; Arab. ܠܚܬ; Ethiopic ለወረዳ: id.)—(a) of stone, on which anything was carved, or inscribed; ִלְחָה דִּבְרֵיהּ Deut. 9:9; ִלְחָה דִּבְרֵיהּ Ex. 31:18, the tables of covenant, of law.—(b) of wood, 1 Ki. 7:36; of the leaf of a door, Cant. 8:9; Dual ִלְחָה the deck of a ship, which seems to have been double, Eze. 27:5.—(c) trop. Pro. 3:3, "write upon the table of thy heart;" compare Jer. 17:1; 2 Cor. 3:3; and δέλοι φρενῶν, Æsch. Whence—

לחית [*Luhith*], ("made of tables or boards"), pr. n. of a town of the Moabites, Isa. 15:5; Jerem. 48:5.

לחש with the art. הלוחש ("enchanter"), [*Halohesh, Halohesh*] pr. n. m., Neh. 3:12; 10:25.

לח—(1) i. q. לחם No. II, TO COVER OVER, TO HIDE, TO WRAP UP. Part. acc. לחס *hiding*, Isa. 35:7; and another form לחס intrans. *hidden, secret*; whence לחס secretly, Ruth 3:7; 1 Sa. 18:22; 24:5; once לחס Jud. 4:21. Part. pass. f. לחסה *wrapped up*, 1 Sam. 21:10.

(2) to do secretly. Part. pl. לחסים *secret arts, incantations*, Ex. 7:22; 8:3, 14; instead of which there is לחס Ex. 7:11; see לחס.

HIPHIL, i. q. Kal, No. 1, 1 Ki. 19:13
Hence לח and—

לח m.—(1) *a covering, a veil*. Isaiah 25:7 הלחם הלחם על כל העמים "the covering which is spread over all nations," that which covers their faces and makes them sad. [Rather, the veil which keeps their hearts from God.]

(2) pr. n. *Lot*, the son of Abraham's brother, Gen. 13:1, sq.; 19:1, sq.; the ancestor of the Ammonites and Moabites, who were called, on this account, the children of Lot, Deut. 2:9; Ps. 83:9.

לח ("a wrapping up"), [*Lotan*], pr. n. of a son of Seir, Gen. 36:20, 29.

לח ("adhesion," or "garland," "crown," i. q. לח from the root לחה) m.—(1) pr. n. *Levi*, the third son of Jacob by Leah, Gen. 29:34; 34:25; 35:23. the ancestor of the tribe of Levi (לוי), which was set apart for the service of the sanctuary, and of which was the family of Aaron (בית אהרן), to whom the priesthood was appropriated.

(2) patrón. name for לח a *Levite*, Deut. 12:18; Jud. 17:9, 11; 18:3; Plur. לחים Josh. 21:1, sq.

לח Chald. plur. emphat. לחים *Levites*, Ezr. 6:16, 18; 7:13, 24.

לח f. *a garland, a wreath*, so called from the idea of joining and bending (see the root לחה); compare Arab. لوى to bend, to curve, to wreath, to twist; III. to twine one's self as a serpent; 2 fold of a serpent, Pro. 1:9; 4:9. Hence—

לח (with the adj. termination ִי, like לחשן brazen, from לחשן, עֲלֵתָן from עֲלָה, prop. an (animal), wreathed, twisted in folds.

(1) *a serpent* of a larger kind, Job 3:8 (as to this place see the root ער Pilel); Isa. 27:1 (where it is the symbol of the hostile kingdom of Babylon).

(2) specially, *a crocodile*, Job 40:25, seq.

(3) any very large aquatic creature, Ps. 104:26; used for a fierce enemy, Ps. 74:14; comp. לחיז Isa. 51:9; Ezek. 29:3; 32:2, 3. Bochart, Hieroz. P. ii. lib. v. cap. 16—18.

לח an unused root, kindred to the root לחל (which see); Germ. rollen, to wind, to twist round, whence the following words.

לח pl. לחים *winding stairs*, 1 Ki. 6:8. (Ch id.)

לול only in plur. לולות, def. לולות, constr. לולות (of the form לולות which see), loops, into which the hooks (לולות) were put in the curtains of the holy tabernacle; Schleifen, Schlingen, so called from their being twisted round, Exod. 26:4, seq.; 36:11, seq.; Vulg. *ansulae*.

לול Gen. 31:42; Deut. 32:27, and לול Gen. 43:10; Jud. 14:18; 2 Sa. 2:27 (compounded of לול if, and לא, i. q. לא not). A conditional negative conjunction *except, unless* (it be, it were), conveying also the signification that something really is, thus differing from לא אם (compare the remarks on the word לא). Followed by a preterite, Gen. 31:42, לול אלהים היה לי "except God had been for me." Isa. 1:9; 1 Sam. 25:34; 2 Sam. 2:27; followed by a part. 2 Ki. 3:14, לול יהושפט אני נשאר "unless I regarded Jehoshaphat," etc.

לול & לול pret. לול Gen. 32:22; 2 Sa. 12:16; לול Jud. 19:13, gerund לול Gen. 24:25; and so frequently, also לול ib. verse 23; imp. לול Jud. 19:6, 9; לול Ruth 3:13; Joel 1:13; fut. לול apoc.; לול 2 Sam. 17:16; לול Jud. 19:20; Job 17:2; conv. לול Gen. 28:11; 32:14. Part. לול Neh. 13:21.

(1) TO PASS THE NIGHT, TO LODGE (prob. denom. from לול, לול, night, l and n being interchanged, see p. cccxxi, A), Gen. 19:2, and often; see the instances just given. Also used of inanimate things, as of food, when kept to the next day. Exod. 23:18; 34:25; Deut. 16:4; Lev. 19:13, "the wages of thy hireling shall not be with thee all night till the morning;" poet. Job 29:19, "the dew lodges in his branches." Also, to turn in, in order to lodge, Ps. 30:6, "in the evening weeping may come in, but joy comes in the morning."

(2) to tarry, to dwell, to continue (compare לול to lodge, to remain in any state), Ps. 25:13, "his soul continues in prosperity," enjoys continual prosperity; Ps. 49:13, לול "but man, being in honour, does not remain," his honour is not stable; Job 41:14, "strength dwells (as if it had its seat) in his neck;" Job 17:2; 19:4, "(if) indeed, I have erred משונתי לול my error continues with me," i. e. I have erred, and not you, and I alone have to pay the penalty of my erring.

NIPHAL, to shew oneself obstinate, to be stubborn (the signification of remaining and persisting applied in a bad sense); hence, to murmur, to complain, followed by לול against any one, used of a people murmuring against their leader, Ex. 15:24; Num. 14:2; 17:6; and Jos. 9:18

HIPHAL—(1) causat. of Kal No. 2, Jer. 4:14, "how long wilt thou harbour (i. e. wilt thou cherish) vain thoughts?"

(2) i. q. Niphal, pr. to shew oneself stubborn, followed by לול against any one. Pret. לול Num. 14:29; fut. לול Ex. 17:3, elsewhere always with the first radical doubled in the rabbinical manner (see Lehrs. p. 407); לול, לול Ex. 16:7; Num. 14:36; 16:11; part. לול Num. 14:27; 17:20, an inflection which is appropriated to this signification.

HITHPALEL, i. q. Kal No. 1, Ps. 91:1; Job 39:28. Derivatives לול, לול, לול.

לול TO SWALLOW DOWN, TO SUCK DOWN, Obad. 16; hence לול throat. For לול Job 6:3, see the root לול.

It was aptly remarked a good while since by J. D. Michaëlis (Supplem. p. 1552), that the syllable לול refers to the sound of *swallowing down greedily, sucking down*; and this signification is found in most of the Phœnicio-Shemitic roots whose first or primary syllable is לול, as לול to lick up, to sip up; לול and לול id., (Arab لعظم, لعظم) to eat greedily, لول

Ethpe. to devour greedily, لول greedy, glutton لعلى لول to lick up, to eat greedily, Syr. لول, لول a jaw: there is a similar power in the kindred syllable لول, as لول to lick, لول to swallow down, and لول to eat, لول and لول to lick, lap (as a flame), i. e. to flame, compare Sansc. ली, to lick, Gr. λείω, λιχμῶω, λιχνεύω. Lat. LinGo, LiGurio, transp. GuLa, degutio, Germ. ledten, and with a prefixed sibilant schluden, schlingen.

To these may be added a large class of Phœnicio-Shemitic roots, which commence with the syllables लल, लल, लल and signify the various motions of the tongue, such as to gape with the mouth open, and the tongue extended, as is the case in ardent and rabid thirst (see लल, लल, लल, लल, Germ. ledten, ledten), to vibrate the tongue, and hiss like a serpent, or one speaking in a whisper (see लल); to stammer, to speak barbarously (i. e. without being understood), and foolishly (लल, where more may be seen, लल, लल).

The Greeks express the idea of *eating greedily*, and of *stammering* or *babbling*, by the syllable ला, लल, लल, लल; compare ला to lick, लाबρος, लल, voraciously talkative, लल, लल the throat, लल voracious (an anthropophagite लल Ghûle; see लल), लल, लल, Lat. lambō, labium; Pers. ل lip; German lippe, and the common words labbera, schlamm

bern, schlappen. The signification of *deriding*, which comes from that of stammering (לח), is found in Greek in the same letters when transposed γελᾶω, χλεύη.

לח prop. TO STAMMER (compare לח, and the observations on לח); hence—

(1) to *speak barbarously*, i. e. in a foreign tongue, from those who speak a foreign language appearing, to those who are ignorant of it, as if they babbled and stammered senselessly; see HIPHIL.

(2) to *deride*, to *mock* any one, prob. by imitating his voice in sport (compare Isa. 28:10, 11, and לח). To this answer Sansc. *lad*; Lat. *ludere*; Gr. λᾶσθῃ, derision), Prov. 9:12. Part. לח a *mock*, *scoffer*, i. e. a frivolous and impudent person, who despises scoffingly the most sacred precepts of religion, piety, and morals (compare לח), Ps. 1:1; Pro. 9:7, 8; 13:1; 14:6; 15:12; 19:25; 22:10; 24:9; Isa. 29:20.

HIPHIL.—(1) to *act as interpreter*, to *interpret* (from the idea of speaking barbarously, in a foreign tongue; compare Kal No. 1). Part. לח an *interpreter*, Gen. 42:23 (well rendered by the LXX. ἰρμενευτής, Onk. (מְתוּרְמֵן); hence an *ambassador*, *internuncio*, 2 Ch. 32:31; Isa. 43:27; לח Job 33:23; *angel interceding* with God on behalf of men, μεσίτης, tutelar; compare Matt. 18:10. [This is strange theology, Christ is the one μεσίτης and intercessor for his people.]

(2) i. q. Kal No. 2, to *deride*, to *mock*, followed by an acc. Ps. 119:51; Pro. 14:9; followed by a dative Pro. 3:34.

["PILEL, to this apparently belongs the part. לח scorers, mockers, Hosea 7:5, for לח Lehrh. p. 316." Thes.]

HITHPALEL לח to *act foolishly*, *impudently*, Isa. 28:22.

Hence לח, לח.

לח ["TO KNEAD with hands and feet, kindred to לח, also לח, לח"], TO KNEAD dough, Genesis 18:6; 1 Sa. 28:24; 2 Sa. 13:8. (Syriac and Chald., Ἀλῆ: id.). Hence לח.

["(2) to *be strong*, *firm*; Arab. لث Med. Ye, III, V., id. Hence לח."]

לח pr. n. m. 2 Sam. 3:15 כחב; compare לח a, b.

לח Ch. (for לח, from the root לח ["of the form לח, לח"], prop. connection, *adhesion*; used as a preposition *by*, *with*, like the Syr. לח; Ezr. 4:12, לח i. q. Hebr. לח; French *de chez toi*.

לח see לח.

לח an unused ["and doubtful"] root, i. q. לח, whence ["perhaps"] לח.

לח see לח.

לח see לח.

לח f. *perverseness*, Prov. 4:24, from the root לח ["or from לח"].

לח adj. (from the root לח); pl. לח (with Dagesh forte implied, Gram. § 22, 1); prop. *moist*; hence *fresh*, of wood, Gen. 30:37; of a grape, Num. 13:3; of new ropes, Jud. 16:7, 8.

לח m. *vigour*, *freshness*, Deut. 24:7, from the root לח.

לח an unused root; Ἀλῆ: to be beautiful, handsome, whence לח cheek ["from the *fresh* colour"].

לח or לח (from the root לח).—(1) *that* which is eaten, *food*; Job 20:23, לח לח, "and he shall rain upon them with their food," i. e. God shall send upon them what shall be their food, namely, fire and sulphur which shall fill their belly. To *rain with food* (לח לח) is here put poetically for send down food in rain; as in German it is said, es regnet mit großen Tropfen, and regnet große Tropfen herab.

(2) *flesh*, *body*, Zeph. 1:17, where for לח some MSS. and printed editions have לח. (Arab. لحم pl. لحوم flesh.)

לח an unused root, to be moist; Ἀλῆ: to moisten (see Ludolfi Lex. in Syllabo, p. 635; in both editions of his Lexicon this word itself is omitted). Chald. לח id., לח, לח, לח moisture, vigour. Hence לח [and לח].

לח f. in pause לח; with suff. לח; dual לח, const. לח Isa. 30:28; with suff. לח Ezek. 29:4; but לח Hos. 11:4.

(1) *the cheek*, so called as being the seat of beauty ["from its fresh colour"]; see the root לח. לח, לח, לח to *smite any one on the cheek*, implies castigation or insult, Mic. 4:14; 1 Ki. 22:24; Job 16:10; compare Isa. 50:6; Lam. 3:30.

(2) *jaw-bone*, Jud. 15:15—17; Job 40:26; Ps. 3:8, לח לח לח "thou hast broken the jaw bone of all my enemies:" an image taken from beasts

of prey, which, when their jaw is broken and their teeth extracted, can no longer do harm. Arab. ^{لحي} ^{لحي} id., ^{لحي} beard.

(3) [*Lēhi*], pr. n. of a place on the borders of the Philistæa, Jud. 15:9, 14, 19; fully called ^{לחי} ^{לחי} ^{לחי} the high place, or hill, of the jaw-bone, prob. so called from the series of abrupt rocks, (as single rocks are called *teeth*, see ^{לחי} ^{לחי}; a jaw is found as the name of a mountainous place in the Chaldee pr. n. ^{לחי} ^{לחי} for Hebr. ^{לחי} ^{לחי}, Mich. Suppl. p. 1453); the writer himself [who as being inspired is to be implicitly believed] refers it to the casting away of the jaw-bone, as if it were written ^{לחי} ^{לחי} (from the root ^{לחי} to throw).

^{לחי} i. q. ^{לחי} TO LICK; German *lecken*; Arabic ^{لحي} ^{لحي} Peal and Pael id. In Kal it is once used [in speaking of an ox] for to lick away, to eat up or depasture by licking, Num. 22:4.

PIEL, ^{לחי} to lick, to eat up by licking, spoken of an ox, Num. loc. cit. (compare Arab. ^{لحي} to lick up fodder as an ox), used of fire, 1 Ki. 18:38; ^{לחי} to lick the dust; hyperb. of one who prostrates himself as a suppliant on the ground, Psalm 72:9; Mic. 7:17; Isa. 49:23.

^{לחי} fut. ^{לחי} — (1) TO EAT (kindred to ^{לחי}, see under the root ^{לחי}), i. q. ^{לחי}, but only used poetically, Prov. 23:1; followed by an acc. of the food, Prov. 4:17; 23:6; followed by ^{לחי} to eat of anything (an *ron etwas essen*), Prov. 9:5; Psalm 141:4. Metaph. Deut. 32:24, ^{לחי} "consumed with pestilence."

(2) to fight, to war, followed by ^{לחי} Psal. 35:1; and ^{לחי} of pers. 56:2, 3; more used in Niph. Fierce soldiers are hyperbolically said to devour their enemies, as Joshua says of the Canaanites. Num. 14:9, ^{לחי} "they shall be our bread;" Luth. *benn wir wollen sie wie Brot fressen*; compare Arab. ^{لحي} to eat; Conj. II. to fight; Pers. ^{لحي} anthropophagus, spoken of a fierce soldier; compare also Hom. *πρὸς μέγα στόμα*, Il. 10:8.

NIPHAL, ^{לחי} inf. absol. ^{לחי} i. q. Kal No. 2, to fight, to wage war (with a recipr. signif. like the Gr. *μάχεσθαι*). 1 Sam. 17:10, ^{לחי} "let us fight together;" followed by an acc. of one's opponent, Jesh. 10:25; Psalm 109:3; 1 Ki. 20:25; followed by ^{לחי} Exod. 1:10; ^{לחי} 2 Ki. 13:12; 14:15; ^{לחי} Jer. 1:19; 15:20; ^{לחי} Neh. 4:8; also followed by

Ex. 14:14, 25; Deut. 1:30; and by ^{לחי} of that for which one fights, Jud. 9:17; 2 Ki. 10:3; ^{לחי} Jud. 9:45; and ^{לחי} to fight against a city, to besiege it, Isa. 7:1; 2 Ki. 16:5; Jer. 34:22; 37:8. Derivatives ^{לחי}, ^{לחי}, ^{לחי}, ^{לחי}.

^{לחי} a verbal of a Piel form, war, siege. Jud. 5:8, ^{לחי} "then was there a besieging of the gates," i. e. the gates were besieged. Segol for Tsere (which is found in some MSS.) is put, on account of the construct state; although similar instances are not to be met with. [See Thea.]

^{לחי} of both genders (m. Num. 21:5; f. Gen. 49:20).

(1) food, both of men and of beasts, Lev. 3:11; Ps. 41:10; 102:5; Job 20:14; ^{לחי} the food of God, used of sacrifice, Lev. 21:8, 17. Jer. 11:19, ^{לחי} "the tree with its food," i. e. its fruit (compare Arab. ^{لحي} food, used of fruit). ^{לחי} the food of the governor, the provision for his table (*Zafelgelber*), Neh. 5:18; comp. verse 15; ^{לחי} Obad. 7, ellipt. for ^{לחי} those who eat of thy table, thy household; used of banquets, or meals, in the phrases ^{לחי} to eat food (see ^{לחי} 1, let. c); and ^{לחי} to furnish a banquet or meal, Eccl. 10:19.

(2) specially bread (as in Arab. ^{لحي} is specially flesh); ^{לחי} bread of the presence; LXX. *ἄρτοι ἐνώπιον*; Vulg. *panes propositionis*; Luth. *Opau-brotte*; [Engl. Trans. *shew-bread*.] Twelve small loaves which were set out in the holy tabernacle before Jehovah every week (in the manner of lectisternia), Ex. 25:30; 35:13; 39:36; called in the later books ^{לחי}. When numerals are prefixed, ^{לחי} must be supplied; 1 Sam. 10:4, ^{לחי} two (loaves) of bread; compare verse 3, once even—

(3) wheat, of the flour of which the Hebrews made their bread; bread-corn, *Brotkorn* (comp. Arab. ^{لحي} food; specially wheat; and on the other hand, Gr. *σῖτος*, wheat, then food of any kind). Isaiah 28:28, ^{לחי} "wheat is threshed indeed, but they do not beat it hard," etc.

^{לחי} Ch. food, a banquet, Dan. 5:1.

^{לחי} see ^{לחי} בית לחמי a Bethlehemite, p. cxviii, A. But ^{לחי} [*Lahmi*] also is found as the name of a man, 1 Ch. 20:5, in which place the author of the Chronicles has taken up the words of 2 Sa. 21:19, "וַיַּךְ אֶלְחָנָן בֶּרֶגְשֵׁי אֲרָנִים בֵּית הַלְחָמִי אֶת גִּלְיָת הַנָּחַשׁ" Elhanan, the son of Jaare-Oregim (this last word is

doubtful, and has perhaps been inserted from the end of the verse), a Bethlehemite, slew Goliath of Gath;" and mistaking the sense [see note], has sought to reconcile it with the account of David having slain Goliath, and has thus written conjecturally, "וְהָאֶלְחָמִי בֶן־יֵעִיר אֶחָד־לְחָמִי אֲחִי גִלְיָת הַגִּתִּי" "Elhanan, the son of Jair, slew Lachmi, the brother of Goliath of Gath." *Lachmi* therefore, the brother of Goliath, is a fictitious person. [Note. An inspired writer must never be charged with mistaking the sense of a passage; whatever difficulties we may find, we must never forget that "all Scripture is given by inspiration of God."]

לחם [Lahmam], pr. n. of a town in the plain country of the tribe of Judah, Joshua 15:40, where 3s copies have לחם. [So Engl. Trans.]

לח a Chaldee root, unused as a verb, pr. to be lustful, like the Gr. *λάγνος*, pr. to be greedy, like the kindred root לחם, לחם, but applied to sexual desire. Hence—

לחנה f. Ch. a concubine, Dan. 5:2, 3, 23. Of frequent use in the Targums.

לחץ fut. לחץ. i. q. לחץ (kindred to לחץ, לחץ, לחץ), TO PRESS, TO SQUEEZE, Nu. 22:25; 2Ki. 6:32; to oppress, to afflict a people, Ex. 23:9; Judges 1:34; 2:18. (Arab. *لخص* VIII. to compel, לחץ to set upon, to be importunate with, Samaritan לחץ 2.)

NIPHAL, to squeeze oneself, Nu. 22:25. Hence—

לחץ m.—(1) oppression, troubling of a people, Ex. 3:9.

(2) calamities, distresses, Job 36:15; 1 Kings 22:27, לחץ לחץ לחץ "bread of affliction, and water of affliction," such as is eaten in a time of calamity. Isa. 30:20.

לחש not used in Kal, sibilavit, susurravit, to WHISPER, Greek *ψιθυρίζειν*, Germ. *zischeln* (all of which words are like the Hebrew, onomatopoeitic), compare the kindred לחש. ([Syr. *كسب* to whisper in the ear, *كسب* Peal, to use enchantment] Arab.

لوحس to lick, to hiss as a serpent, whence לחש whisperers, i.e. serpents; Æth. *ለሐሰ*: id. also, to mutter, to speak softly; for the Gr. *γρῶζω*, ἁδύρῳ: to whisper into the ear; ἁδύρῳ: to whisper amongst themselves.)

PIEL לחש to whisper : mutter specially used of

the incantations of sorcerers, uttered in a mutter Particip. *לחשנים* *enchanters, sorcerers* Psalm 58:6.

HITHPAEL, to whisper amongst themselves (unter sich zischeln, flüstern), 2 Sa. 12:19; followed by לחש against any one [Ps. 41:8].

Hence pr. n. לחש and—

לחש m.—(1) pr. a whispering, i.e. prayers uttered in a low voice, Isa. 26:16.

(2) incantation, magic, Isa. 3:3; ["specially charming serpents;"] Jer. 8:17; Ecc. 10:11. Compare לחש.

(3) pl. לחשים Isa. 3:20, amulets, or superstitious ornaments, commonly gems and precious stones, or plates of gold and silver, on which magical formulæ were inscribed, such as women in the East were accustomed to hang round their necks, or put into their ears; according to Kimchi and Luther, earrings, (compare Gen. 35:4, and see the versions of that passage, and Syr. *صملا*). Prop. charms against enchantment; nor need it to be deemed strange that the same word should both denote this and also enchantment itself (comp. *قبة*, enchantment, also an amulet), since it was by the same thing, namely a magical song, that they both enchanted and sought to avert the effects of enchantment. See further in Comment on this place.

לח part. Kal from לח (which see), hidden.

לח (in the Samaritan copy, and many Hebrew MSS. written fully לחל), m. Gen. 37:25; 43:11; *ledum, ladanum*, Gr. *ληδον, λίγδανον, λάδανον*, a fragrant resinous gum, collected from the leaves of a plant growing in the island of Crete (*κιστος, Cistus ladanifera*), (Herod. iii, 112), so called from covering over, hiding (root לח), comp. לח pitch from the root לח.—LXX., Vulg., render it *στακρή*, Syr. and Chald. *pistacia*, Saad. *chesnut*. See Celsii Hierob. t. i. p. 280—288; comp. J. D. Michaëlis, Supplemm. p. 1424.

לחש an unused root, i. q. Arab. *لطم* and *لطي* to cleave to the ground, and the Chald. *לחש* = לחש to hide; whence—

לחש f. a species of lizard, Lev. 11:30. LXX *χαλαβῶτης*. Vulg. *stellio*. See Bochart, Hiercs. i. page 1073. Zab. לחש a lizard.

לחש ("hammered," "sharpened"), pr. n. of an Arabian tribe, sprung from Dedan, Gen. 25:3.

למש fut. למש.—(1) TO HAMMER, TO FORGE, Gen. 4:22.

(2) to sharpen by hammering, e.g. a plough-snare, 1 Sam. 13:20; a sword, Ps. 7:13. Metaph. Job 16:9, וְלִמְשׁ עֵינָיו לִי "he sharpens his eyes against me," he watches me with stern and threatening eyes.

Pual, part. sharp, Ps. 52:4.

Derivative, pr. n. לְמִשָּׁה.

לילה for לילה, לילה = לילה a wreath, from the root לָלַח; pl. wreaths, festoons (Guirlanden, Gefestons), in architecture, 1 Ki. 7:29, 30, 36.

לילה Isa. 16:3, and Lam. 2:19 כְּחִיב ["once לילה Isa. 21:11 in pause, like לילה and לילה"], const. לילה Ex. 12:42; Isa. 15:1; 30:29; more often with הּ paragog. לילה* (Milél), in pause לילה, pl. לילות [Root לָלַח in Thes.], m.

NIGHT. (Arab. لَيْل, Æth. ሌሊት: Syr. ܠܝܠܐ, id. ["In all these cognate words there is a trace of הּ paragog.; see the note."] A word, beyond doubt primitive, from which the verb לָלַח to pass the night, for לילה, appears to be formed: [in Thes. לילה as implying obscurity, is derived from לָלַח]. Gen. 1:5, 14; Ps. 19:3, and so very often; לילה אַרְבָּעִים forty nights, Gen. 7:4, 12; לילה בְּכָל לַיְלָה all the night, Ps. 6:7; לילה בְּלַיְלָה in one night, Gen. 40:5; 41:11; לילה בְּהַיְוָה in that night, Gen. 32:14, 22.—By night, is expressed in Hebrew by לילה Gen. 14:15; Ex. 13:22 (whence לילה וְיֹסֵם Ex. 13:21; Lev. 8:35; Num. 9:21, and לילה וְיֹסֵם Isa. 27:3; לילה וְיֹסֵם 34:10; Jer. 14:17); poet. לילה Job 24:14; Psal. 42:9; 77:7; 88:2; 119:55; לילות Psal. 16:7; לילות Cant. 3:1. לילה adv. to night (like הַיּוֹם to day), Gen. 19:5, 34. לילה as by night, Job 5:14. Figuratively used of calamity, misery, Job 35:10; Mic. 3:6; Isa. 21:11 (compare חֲשָׁה).

(*) Note. לילה with הּ paragog. pr. signified by night; however, gradually it was used for the night time (die Zeit, in welcher es Nacht ist), and night itself; just as לילה, לילה the region towards the south or north, for south and north (whence לילה, לילה, comp. לילה; this termination so coalesces with this substantive that in Chaldee and Syriac it is retained as though it were radical, and it becomes ' with the termination of the emphat. state. Hence—

לילה m. Chald. night, Dan. 2:19; 5:30; 7:2, 1, 13

לילית f. prop. nocturna, from לילה, with the adj. term. fem. לִיְלִית, a nocturnal spectre, which had, according to the rabbins, the form of a beautiful woman, and lay in wait for children by night. [All this is utterly absurd when thus connected with the nature of something real mentioned in Scripture; *wha. it is, may be doubtful.*] Like this are the Greek and Roman fables about the woman "Εμποισα, about the *ὄνοκέντραυροι* (see Arist. Ran. 293; Creuzer, Comment. Herod. page 267), the Lamiae, the Striges, and the Arabian fables about the Ghûles (الغول, الغولة), i.e. female monsters inhabiting deserts, and tearing men in pieces. Compare other names of spectres, *עלילה*, *שִׁימִירִים*. Isa. 34:14. More may be seen in Bochart, in Hieroz. vol. ii. page 831; Buxtorf, in Lexicon Ch., and Talmud. page 1140, and in my Comment. on Isa. 13:22; 34:14. [It is really lamentable that any one could connect the word of God with such utter absurdity; many understand the nocturnal creature spoken of to be simply the screech owl.]

לִי see לִי No. 1.

ליש an unused root, i. q. *לֵא* Med. Ye III. and V. to be strong, bold, *אֵלִית* strong; also *לֵישׁ* strength, *אֵלִישׁ* strong, brave. [This root is rejected in Thes.] Hence—

ליש m.—(1) [In Thes. from לֵישׁ, a lion, so called from his strength, Isa. 30:6; Job 4:11; Pro. 30:30. (Arab. *لَيْش*, Chald. *לֵישׁ*, Gr. *λῆς*, ap. Hom. id.)

(2) [*Laiish*], pr. n.—(a) of a place on the northern borders of Palestine, elsewhere called *לַיִשׁ* and *לַיִשׁ* (which see), Jud. 18:7, 29; with the addition of הַ local, Isa. 10:30, where others understand some other town near Jerusalem to be intended; see Comment. on the place.—(b) of a man, 1 Sa. 25:44, and 2 Sa. 3:15 קרי.

לכר fut. לִכְר.—(1) TO TAKE, TO CATCH animals in a net or in snares (prop. to strike with a net, compare Arab. *لكد* to strike), Am. 3:5; Ps. 35:8; in a pit, Jer. 18:22; take as captives, soldiers in war, Num. 21:32; Josh. 11:12; Jud. 8:12; to take, i.e. to capture a city, Josh. 8:21; 10:1; 11:10. Metaph. Job 5:13, "he takes (snares) the wise in their own craftiness;" Prov. 5:22.

(2) to intercept, to take before (auffangen), Job 7:24, וְלִכְרֵי לָהֶם מַתְּחִילִים "take the water before them."

(3) to take, to choose any one by lot. Compare

אֶת־ No. 7. Jos. 7:14, הַשִּׁבְתָּ אֶת־יִלְדֵי־יְהוָה "the tribe which Jehovah will choose," will mark out by lot; verse 17.

NIPHAL, pass. of Kal No. 1, Ps. 9:16; Jer. 51:56; 1 Ki. 16:18; No. 3, 1 Sa. 10:20, 21.

HITHPAEL, to take hold of one another, to adhere together (Arab. لَدَّ Conj.V. to be joined together with the parts compacted), Job 41:9, יִתְלַבְּדוּ "they stick together (the scales of the crocodile);" Job 38:30, פָּנֵי תְהוֹם יִתְלַבְּדוּ "the face of the waters adheres together," is frozen. Compare אָחַז No. 4.

Derivatives, מִלְבָּדָה and—

לָבַד m. capture, being taken, Prov. 3:26.

I. לָבָה imp. of the verb לָבַד, with הַ parag. go, depart, Num. 10:29. It becomes a part. of exciting, age, go to, come now, Gen. 31:44, even when women are addressed, Gen. 19:32, for לָבִי, in pl. לְבִי *agile*, Gen. 37:20; 1 Sa. 9:9; Isa. 2:3, 5. The sing. is also written לָד, Num. 23:13; Jud. 19:13; 2 Chron. 25:17.

II. לָכָה for לָךְ to thee, Gen. 27:37.

לָכָה ("progress," "journey," for יָלָכָה) [*Le-ach*], pr. n. of a town in the tribe of Judah, 1 Ch. 4:21.

לָכִישׁ (i. q. לָכֵס "obstinate," i. e. hard to be captured), [*Lachish*], pr. n. of a fortified town (Isa. 36:2; 2 Chron. 11:9) in the plain country, of the tribe of Judah, which had formerly been a royal city of the Canaanites, Josh. 10:3; 12:11; 15:39; Neh. 11:30; Jer. 34:7; Mic. 1:13. [Derived in Thes. from the unused root לָכַשׁ; and the meaning suggested, "smitten," "taken," "captured," or else the one just mentioned.]

לָבָן see לָבָן page CCCCII, B.

לָכַשׁ see לָכִישׁ [a root kindred to the Arabic لَكَر, لَكَد, لَكَث Thes.].

לָלֹאֵחַ [the actually occurring form] see לָלֵי.

לָמַד—(1) prop. TO CHASTISE (Arab. لَدَّ i. q. لَدَم to strike, to beat with a rod), especially beasts of burden (whence מִלְכָּד an ox-goad); hence to discipline, to train cattle (see PUAL, Hos. 10:11), recruits for war; 1 Ch. 5:18, מִלְכָּדָה "trained (i. e. practised) for war;" compare Pual No. 2.

(2) Intrans. to be trained, to learn, e. g. war, Isa. 9:4; to accustom oneself to any thing, followed by Jer. 10:2; by an infinitive, Isa. 1:17; a gerund,

Deut. 14:23; 17:19; 18:9; followed by an acc. Deut. 5:1; Isa. 26:10.

PIEL לָמַד.—(1) to train, to accustom; Jer. 9:4, "they have accustomed their tongue to speak lies."

(2) to teach; const.—(a) absol. 2 Ch. 17:7.—(b) followed by an acc. of pers. to teach any one something, Ps. 71:17; Cant. 8:2.—(c) followed by two acc. of pers. and thing, Deu. 4:1, 5, 14; 11:19; Ps. 25:4; Jer. 2:33, אֶת־דְּרֹכַי לְמַדְתִּי אֶת־הָרְעוּת "wickedness hast thou taught thy ways;" Jer. 13:21, לְמַדְתִּי אֹתָם עֲלֵי אֲלָסִים "thou hast taught them to be leaders over thee," thou hast accustomed them to exercise dominion over thee, Jer. 9:4, 13; Ecc. 12:9.—(d) followed by an acc. of pers. and dat. of thing (prop. to train some one to some thing), Ps. 18:35; 144:1; followed by לָ (to train in something), Isa. 40:14; מִן of the thing, Ps. 94:12; by a gerund, Ps. 143:10.—(e) followed by a dat. of pers. Job 21:22.

PUAL, to be accustomed, to be trained, used of a calf, Hosea 10:11; of soldiers (see Kal No. 1). Cant. 3:8, מִלְכָּדִי מִלְחָמָה "trained for war." Comp. 1 Chron. 25:7, שִׁיר מִלְכָּדִי "instructed in singing." Used of the thing to which any one is trained. Isa. 29:13, מִצְוֹת אֲנֹשִׁים מִלְכָּדָה "a human commandment taught (to men);" that which they are made to learn.

Derivatives, לָמוֹד, מִלְמֵד, מְלָמֵד.

לָמָה, לָמָה, לָמָה see מָה.

לָמוֹ poet. for לָ (like לָמוֹ for לָ, see מוֹ), found four times in the book of Job, 27:14; 29:21; 38:40; 40:4.

לָמוֹ is used for לָהֶם ... to them, also for לוֹ ... Isa. 44:15; 53:8, to him].

לָמוֹאֵל ("by God," sc. created, see לָאֵל) [*Le-muel*], Pro. 31:4, and—

לָמוֹאֵל ibid. verse 1, pr. n. of a king otherwise unknown, probably not an Israelite (perhaps an Arabian), for whom the moral sentiments loc. cit. verse 2—9 were intended.

לָמוֹד & לָמַד adj.—(1) accustomed to any thing, Jer. 2:24; expert in any thing, 13:23. Isa. 50:4, לָשׁוֹן לְמוֹדִים "the tongue of the expert," i. e. a tongue ready at speaking, eloquent, [rather skilled to answer aright].

(2) a disciple, a learner, one taught. לְמִידָּה the disciples of Jehovah, i. e. the prophets, Isa. 54:13 [not restricted thus]; comp. 50:4; also pious men, 8:16 [such a name belongs to any whom the grace of God has converted].

למך an unused root. Arab. [“**لمك** to taste, but”] **تلک**⁵⁻⁶ signifies a strong young man. Hence—

לִמֶּךְ pr. n. *Lamech*—(1) the son of Methusael, of the race of Cain; well known for having misused the arms which his sons had invented, Gen. 4:18—24.—(2) the son of Methuselah, of the race of Sheth, Gen. 5:25—31.

למן see מן.

לְמַעַן *on account of, because, see* **מֵעַן**.

לַעֲוֹן [with suff. לְעֹנִי] masc. *the throat*, Pro. 23:2 (Chald. לַעֲוֹן), from the root לָעַן.

לַעֵב unused in Kal. Arab. **لَعِبَ** TO PLAY, TO
 JEST, also to mock. (Kindred to the verbs **לָעַץ**, **לָעַץ**,
 see **לָעַץ**) Chaldee **לַעֵב** mockery, **לַעֵבְתָּ** to mock at
 any one. Compare Gr. **λάβω**, **λαβίσταμαι**.

HIPIIL, *to mock at*, followed by 2 Chr. 36:16.

^{לעג} properly TO STAMMER (Syriac حَجَى, also
^{لَعِجَ، لَغَعَ، نَحَلَخْ}, Æth. ሸሐሰ and ሸለለ፡:
stammerer, compare ^{לֵץ}), hence—(1) *to speak bar-*
barously, in a foreign language.(compare נָסַח),
comp. Niphal, and trans. ^{עלג} ^{עלג} speaking barbar-
ously.

(2) *to mock at, to deride*, prop. to imitate any one's voice in stammering, by way of derision (Chald. ܕܠܕܐ to mock. Compare transp. Greek γελάω, also χλευήν, χλευάζω, Goth. *hlahjan*, *lahhan*, Pers. لاذن to joke, Germ. *lachen*, to laugh). Pro. 1:26; followed by a dat. of pers. Pro. 17:5. Ps. 2:4, ܠܡܐ ܕܠܕܐ ܕܢܝܢ "the Lord will mock at them," shall despise them as enemies who can accomplish nothing; 59:9; Job 32:19

NIPHAL, to speak barbarously, in a foreign language, Isa. 33:19.

HIPHIL, i. q. Kal No. 2, *to mock, to deride*, Job 21:3; followed by Ps. 22:8; Neh. 2:19; followed by 2 Ch. 30:10. Hence—

לִּצְחָן masc.—(1) *derision, mockery*, Ps. 79:4; Ezekiel 23:32; 36:4; meton. used of that which causes it, Hos. 7:16.

(2) *impious* speech (compare **רָשָׁע**) Job 34:7.

לעז? adj.—(1). *speaking in a barbarous or foreign tongue*. Isa. 28:11, לעזי ללון "the people of a strange language" (i. e. the Assyrians[?]).

(2) *jester, buffoon, mocker*. *Pea.* 35:16, *לִּינֹף* prop. "mockers for a cake," i. e. *parasites*, who act the part of buffoons at the feasts of the wealthy for the sake of dainty fare; *Gr.* ψωμοκόλακες, κνισκοκόλακες. In the Talmud תַּיִן לֵשׁ talking for a cake, is used for jocular scurrilous discourse.

לעד an unused root. Arabic لَعَدَ to put into order. Hence—

לְעֵדָה ("order"), [*Laadah*], pr. n. m, 1 Chron. 4:21.

לָעֲדָן ("put into order"), [*Laadan*], pr. n. m.
1 Ch. 7:26.—(2) 1 Ch. 23:7; 26:21.

לָעָה i. q. Arabic **لغى**, **TO SPEAK RASHLY**,
to utter vain things (kindred to **לָעַץ**, which see), **לָעוּ**,
hasty discourse. Job 6:3, **עַל־כֵּן דִּבַּרְתִּי לָעוּ**, "therefore
my words were rash (hasty);" **לָעוּ** (*Milël*) for **לָעַע**
(*Milrâ*) on account of the pause, like **אָתָּה** in pause
אָתָּה.

לִּזְנוֹן TO SPEAK BARBAROUSLY, IN A FOREIGN LANGUAGE; compare לָזַן, לִּזְנוֹן. Psal. 114:1. (Syr. **ܠܚܢܐ** to speak in a foreign language, especially in Egyptian.)

לעצם TO EAT GREEDILY, TO DEVOUR. Compare note under לעצם. Arab. quadril. لعظم id.; voracity.

HIPHIL, to give to eat. Gen. 25:30, *“give me to eat,”* let me devour, of a person hungry and greedy.

לעז an unused root. Arab. لعن to curse. Hence—

לְעֹנָה fem. *wormwood*, Jer. 9:14; 23:15; Lam. 3:15, 19; Prov. 5:4; this herb is perhaps so called as being *noxious* (see the root) and *poisonous* (comp. Deut. 29:17; Apoc. 8:10, 11); as bitter herbs were commonly so regarded by the Hebrews (compare Heb 12:15).

לָפַד an unused root; *to flame, to shine*, Gr. *λάμπεω*. The original idea is in *lapping*, being *lambent* *lambendo*, which the Phœnicio-Shemites and the Greeks express by the syllable *lab, lap* (לָבַב, לָהֵב, *labium*, لَاب, *lippe*, see page cccxxxiv, B), and apply to flame. The common root therefore of the Hebrew and the Greek verb is לָפַד, to which a third radical *ר* is added, in the same manner as to לָפַד, Gr. *δύω*, *δύμαδος*; and a vestige of this is found in the Greek

λαμπάς, Gen. λαμπάδος. From the Phœnicio-Semitic לָמַל, inflected in the Aramaean manner לָמַלְל, springs the Gr. λάμπω; and from לָמַל, Syr. لَمَعَّ, Ch. לָמַל, Gr. λαμπάς, λαμπάδος, and not contrariwise.—I formerly compared this with לָל to shine, on the authority of Castell; but this verb is spurious in this sense, and must be regarded as a mistake of that lexicographer. According to the Kamûs, page 417, it denotes nothing but depression, lowness. Hence—

לָמַל m.—(1) a lamp, a torch (see the root), Jud. 7:16. Job 12:5, לָמַל בָּזוּ "a torch despised," i.e. cast aside, because of its having ceased to give light; an image for a man formerly highly esteemed, but now low and despised, comp. Isa. 7:4, and my note on that place, and 14:19. Also see לָמַל.

(2) flame, Gen. 15:17; Dan. 10:6.

לָפִידוֹת ("torches"), [Lapidoth], pr. n. of the husband of Deborah the prophetess, Jud. 4:4.

לָפָנִי prep. before, see לָפָנִים. Hence there has been formed a new adj. לָפָנִי (like סָפָנִי from 'סָפָנִי), before, in front, 1 Ki. 6:17.

לָפַת fut. יִלְפֹּת i. q. Arabic لَفَت TO BEND, TO INCLINE something, Jud. 16:29.

NIPHAL, to bend oneself—(a) to turn aside from the way. Job. 6:18, יִלְפְּתוּ אֶחָדוֹת דֶּרֶכָם "the journeyers of their way turn aside," i.e. those who journey that way; die Wanderer, die des Weges kommen.—(b) to turn oneself back to see (Arab. Conj. I. V. VIII. id.), Ruth 3:8.

לָצוֹן m. mocking, frivolous contempt of what is good and upright, Prov. 1:22; hence לָצוֹן i. q. לָצִיחַ; Isa. 28:14; Prov. 29:8; from the root לָצַח.

לָצַח a doubtful root i. q. לָצַח, to mock. Once in part. לָצַח Hos. 7:5, unless this be for מְלֹצֵחַ part. Pilel from לָצַח.

לָקוֹם ("stopping up the way," i.e. a fortified place, from the root לָקַם to stop up a way), [Lakum], pr. n. of a town in the tribe of Naphtali, Jos. 19:33.

לָקַח fut. יִלְקַח, imp. לָקַח Ex. 29:1, more frequently לָקַח with הַ parag. לָקַח Gen. 15:9, inf. absol. לָקַח Deu. 31:26; Jer. 32:14, const. לָקַח with pref. לָקַח (to be distinguished from לָקַח 2 fem. pret.), with suff. לָקַח.

(1) TO TAKE i. q. λαμβάνω (To this answer Arab.

transp. لَحَقَ to stick together, to adhere, s. e. Hithpaël

[“Maltese laqach, jylquach, Vassali, p. 430”], G. λάχω, λαγχάνω.) Prop. to take with the hand, to lay hold of, Gen. 3:22; 18:7, 8; 21:14, 27; 22:6; Ps. 18:17, and so very often, with acc. of pers. and 7 of member, Eze. 8:3, וַיִּקַּח בְּצִיצֵת רֹאשִׁי “and he took me by a lock of my head,” born beym עֲדֹפֶי (in Greek it would be τῆς κόμης, see Hist. of Bel, ver. 36). Then i. q. to take for oneself, with an acc. of thing and pers. Genesis 8:20, “and (Noah) took of all beasts . . . and offered them for a burnt offering;” Gen. 2:15, “and God took Adam, and placed him in the garden;” Gen. 12:5; 16:3; Deut. 4:20; 15:17; 2 Sa. 2:8. In these and similar instances לָקַח, like Hom. λαβών (see Viger. Herm. page 352), often appears to be pleonastic; but yet it serves to describe the matter more fully, and to place it, as it were, before one’s eyes. Similarly, 2 Sam. 18:18, וַיִּקַּח אֶבְשָׁלוֹם “and Absalom took and set up for himself a column in his lifetime;” but Jer. 23:31, by the words “who take their tongues and utter prophecies,” it appears to be signified that the false prophets misused their tongues. Sometimes the dative לוֹ is added, to take for oneself, Gen. 7:2; 15:10; Lev. 15:14, 29; Job 2:8. Specially—(a) לָקַח אִשָּׁה to take a wife, Gen. 4:19; 6:2; 12:19; 19:14; Ex. 6:25; 1 Sam. 25:43, לָקַח אִשָּׁה לָבֵנו “he took a wife for (gave one to) his son,” spoken of the father of the bridegroom; Gen. 34:4; Ex. 21:10; Jud. 14:2, 3; ellipt. Ex. 34:16, וַיִּלְקַח וַיִּשְׁאֵל אִשָּׁה. In the later books the usual expression is וַיִּשְׁאֵל אִשָּׁה, which see.—(b) to take i. q. to take away (wegnehmen), Gen. 14:12; Job 1:21; 1 Sam. 19:14, 20; Gen. 27:35, “thy brother has taken away thy blessing;” Job 12:20, “he takes away the understanding of the ancients;” Ps. 31:14, לָקַח נַפְשִׁי “to take away my life;” Jer. 15:15, “take me not away (O God)—” Gen. 5:24, לָקַח אֱלֹהִים “for God had taken him away,” i.e. taken him away and received him to heaven; 2 Ki. 2:3, 5.—(c) to take, i. q. to take possession of, to occupy, as a city, a hostile country, Num. 21:25; Deut. 3:14; 29:7. Metaph. Job. 3:6, “let darkness seize upon that night;” Job 15:12, “wherefore does thy heart (thus) seize upon thee?” Also, to take, to captivate any one with blandishments, wisdom (jem. wodobuch einnehmen); Prov. 6:25; 11:30.—(d) to send after, to fetch any one (holen, holen lassen), Gen. 20:2, וַיִּשְׁלַח אַחֲרָהּ “and he fetched Sarah;” Gen. 27:13, לֵךְ אַחֲרַי “go, fetch me;” Gen. 42:16; Num. 23:11; Jud. 11:5; also any thing,

2 Sam. 4:6, "they came to fetch wheat" (um Weizen zu holen); to bring any thing (bringen, hin-, herbringen), Gen. 18:5, 7, 8; Job 38:20; to bring, as an offering (darbringen), Gen. 15:10; Ex. 25:2; 35:5.

(2) to take, i. e. to receive, empfangen (i. q. λαμβάνειν, in Passow. lett. B), Num. 23:20, "behold, I have received a blessing from God." Specially—
(a) to receive (aufnehmen) for care and protection, Ps. 49:16; 73:24.—(b) to receive with the ears, i. e. to perceive (vernehmen), Job 4:12, compare לִקַּח.—
(c) to receive (i. q. to admit), e. g. prayers, counsel, Ps. 6:10; Prov. 2:1; 4:10; 24:32.

NIPHAL לִקַּח pass. of Kal 1, letter *b*, 1 Sam. 4:11, seq.; 21:7; 2 Ki. 2:9, letter *d*; Est. 2:8, 16. More frequently in the passive signification are used—

PUAL, pret. לִקַּח and fut. —

HOPHAL לִקַּח pass. of No. 1, to be taken, Gen. 3:19, 23; letter *b*, Isa. 49:24, 25; 52:5; Jud. 17:2; letter *d*, Gen. 12:15; 18:4.

HITHPAEL, part. מִתְלַקֵּחַ Ex. 9:24; Eze. 1:4, "a fire taking hold of itself," as if a mass of fire; see Syn. הִתְלַקֵּחַ.

Derivatives, מִלְקָחִים [מִלְקָחִים, מִלְקָח, מִלְקָחָה, מִלְקָחָה, מִלְקָחָה, מִלְקָחָה], pr. n. מִלְקָחָה, and —

לִקַּח m.—(1) arts, by which any one's mind is captivated (Kunst jem. einzunehmen), Prov. 7:21; compare root No. 1, letter *c*.

(2) doctrine, knowledge, which any one receives, i. e. perceives, or learns (see root No. 2, *b*; compare Syr. *ܠܩܚ* to receive and learn; Gr. παραλαμβάνω and Lat. accipio), Pro. 1:5; 9:9; Isa. 29:24. So far as this is communicated to others, i. q. instruction, the discourse of one who teaches, Prov. 4:2; Deut. 32:2; Job 11:4.

לִקַּח ("learned," "imbued with learning"), [Likhî], pr. n. m. 1 Chron. 7:19.

לִקַּח Kal and Piel TO GATHER, TO COLLECT, prop. things lying on the ground, e. g. ears of corn, Ruth 2:3, 7, 15; stones, Gen. 31:46; flowers, Cant. 6:2; manna, Exod. 16:4, seq. Once used of collecting money, Gen. 47:14. ["Arab. لَقَطَ to collect any thing lying on the ground; Syr. ܠܩܚ Pael and Pael, used of collecting wood; Sam. 𐤏𐤓𐤕, but Nasar. ܠܩܚ to collect." Thea.]

PUAL, Isaiah 27:12, and —

HITHPAEL, Jud. 11:3, to be gathered, assembled (of persons), Arab. and Aram. id.

Ilvaice ܠܩܚ and —

לִקַּח m. a gleanings of ears of corn, or of grapes, Lev. 19:9; 23:22.

לִקַּח see לִקַּח. ["Arab. لَقِمَ to stop the way"]

לִקַּח fut. לִקַּח onomatopoeet. TO LICK, TO LAP, used of dogs drinking by lapping, 1 Kings 21:19; 22:38; Jud. 7:5. A kindred root is לִקַּח, which see; also page cccxxxiv, B. Also Armen. ܠܩܚ lakiel, is to lap; Arab. لَقَى a tongue.

PIEL, id. Jud. 7:6, 7.

لִקַּח unused in Kal; Syr. Pael TO BE RIPE, LATE (used of fruit); whence מִלְקָח the latter rain, and מִלְקָח hay of the latter growth. Hence —

PIEL, to gather late fruit, i. e. to glean, Job 24:11 (where some copies act as interpreters by reading לקט).

לִקַּח m. hay of the latter growth, aftergrowth, Am. 7:1.

לִשָּׁךְ an unused root. Arabic لَسَدَ to suck; whence —

לִשָּׁךְ m.—(1) juice, from the idea of sucking; specially vital moisture, vigour; Ps. 32:4, ܠܩܚ "my vigour is changed," i. e. is dried up.

(2) a sweet cake; Nu. 11:8, ܠܩܚ "a cake of oil," an oiled cake; LXX. ἑγκρις ἐξ ἐλαίου.

לִשָּׁן of both genders, but more often f.—(1) THE TONGUE of men or of animals, Ex. 11:7; and so frequently. (Arab. لِسَان, Ethiop. ሰላን: Aram. ܠܫܢ, also in languages not Phœnicio-Shemitic, Sanscrit rasana, Armen. ܠܩܚ lietu, Coptic ܠܩܚ, and even γλωσσα, in which γ is an addition; comp. λεύσσω, γλαύσσω, γνόφος, νίφος, χλαῖνα, lana and many other words. [Welsh, llais, voice, lleision, endowed with voice.] The original idea is that of lapping, a power which is found in the syllable las, compare ܠܩܚ, لَس, لَحَس. A secondary root is the Poel ܠܩܚ which see.) (2) under the tongue of any one is used in Hebrew for in the mouth, Ps. 10:7; 66:17. Specially used of a calumnious or malignant tongue (what the Chaldeans and Zabians call a third tongue, compare Sir. 28:15; and the verb ܠܩܚ). Ps. 140:12, ܠܩܚ "a man of tongue," i. e. a slanderer (but ܠܩܚ is an enchanter, Ecc. 10:11). Jer. 18:18, "come! let us smite him with the tongue," i. e. as rightly given in the Chaldee, let us bear false witness against him. Job 5:21,

לשון "the scourge of the tongue" (in German by a like figure, *Stafeln*). Pro. 10:31, לשון תהפכות "a perverse tongue," i. e. deceitful; 17:29. Meton. —(a) for *speech*, Job 15:5, לשון ערבים "crafty speeches;" Prov. 16:1. —(b) for *idiom* (German *Sprache*). Dan. 1:4, לשון כשדים "the tongue of the Chaldeans." Genesis 10:5, איש לשונו "every one according to his tongue," and even—(c) *a nation, a people*, which used a peculiar language. Isaiah 66:18, כל הלשונות "all nations and tongues" (see Chald. לשון). It is applied—

(2) to inanimate things which resemble tongues—
(a) לשון זהב a tongue of gold, i. e. a bar of gold, Josh. 7:21, 24. Vulg. *regula aurea*. —(b) לשון אש a flame of fire, so called from having some resemblance to a tongue, and seeming to lap like one, see להב, להט, להב (Æn. ii. 684), compare ὁ ἄσπετος πύρος, Act. 2:3; Arabic لسان النار; Persian زبان آتش *zuboni atesh*, Isa. 5:24. —(c) לשון הים Josh. 15:5; 18:19; Isaiah 11:15, and simply לשון Josh. 15:2, a bay of the sea (comp. Germ. *Erbsunge*); in the Arabian geographers لسان البحر.

לשון an unused root, perhaps if it be Phœnicio-Shemitic, i. q. שון; but used intrans. to throw oneself down. Hence—""]

לשכה f. i. q. לשכה (where see as to its origin [In Thes. suggested to be from לשך]), pl. לשכות constr. לשכות, a chamber, a cell, especially used of the cells of the temple, 1 Ch. 9:26; Eze. 40:17, 45; 42:1, seq.; Neh. 10:38, seq. Once, 1 Sa. 9:22, used of a dining room; and Jer. 36:12, of the room of the royal scribe in the royal palace. [See Thes.]

לשם a root of doubtful power. Arab. لسم to break, e. g. stones with the feet. ["Arab. لسم to taste, properly to lick."]

לשם m. —(1) a kind of precious stone, Exod. 28:19; 39:12. LXX. λιγύουρ. Vulgate *ligurius*, Germ. *Opal*.

(2) Josh. 19:47, a town, otherwise called ליש and לז.

לשון unused in Kal. ["But apparently signifying TO LAP, like the cognate words, لَسَب, لَسَب, لَسَب, compare لَحَس, لَحَس, لَحَس"]

POEL לשון denom. from לשון pr. to make tongue, to tongue, i. e. to use the tongue boldly (comp. Germ. *Seine machen*, used of any one running swiftly, fleeing); to slander (see לשון used of the tongue of a slanderer). Part. with suff. מְלַשֵּׁן, מְלַשֵּׁן, מְלַשֵּׁן, for מְלַשֵּׁן, part. Piel, Ps. 101:5. (Arab. لسن to slander.) HIPHIL, id. Prov. 30:10.

לשון Ch. a tongue, hence used of a nation using a peculiar language (see לשון No. 1. c). Dan. 3:4, עַמֵּי אֲרָמְיָא וְכַשְׂדִּיָּא "peoples, nations, and languages." Dan. 3:7, 31; 5:19; 6:26; 7:14.

לשע an unused root. Arab. لسع to pierce, to bore, لسع a chink, a fissure; perhaps used of chasms in the earth and fountains. Hence—

לשע [Lasha], pr. n. of a town, Gen. 10:19; in the opinion of Jerome (in Quæst.) *Callirrhoe* or the east of the Dead Sea, a place abounding in hot springs. See Plin. H. N. v. 6; Joseph. Bell. Jud. i. 33.

לתח an unused root; perhaps i. q. מתח, Sam. אצח to expand, whence Æth. ለገጥሐ: a garment of byssus, pr. more costly, large. Hence מתח.

לתך an unused root, prob. i. q. נך to be poured out, whence—

לתך a corn measure, Hos. 3:2; so called from pouring out. LXX. ἡμικροπος. Vulg. *corus dimidius*, by accommodation to the context.

לתע an unused root, i. q. لتع to bite, whence מלתע teeth.

מ

Mem, the thirteenth Hebrew letter; as a numeral it stands for *forty*. The name of this letter מים probably signifies *water*, i. q. מים, and its most ancient form bore a resemblance to *waves*. In Æthiopic it is called *Mai*, i. e. *water*. ["To this answers the Greek name *Mū*, i. e. Phœnic. מו *water*."] It is interchanged—(a) often with the other labials,

as ב and פ, which see ["and even with נ, e. g. מן and מן"]—(b) with liquids, especially *Nun*, c mp מם; Syr. م; Arab. م, م, م; Arab. م, م, م thumb; מם pistacio; compare حبصا *pistacia terebinthus*, Lin. מ; Arab. م to be fat. م; م a threshing